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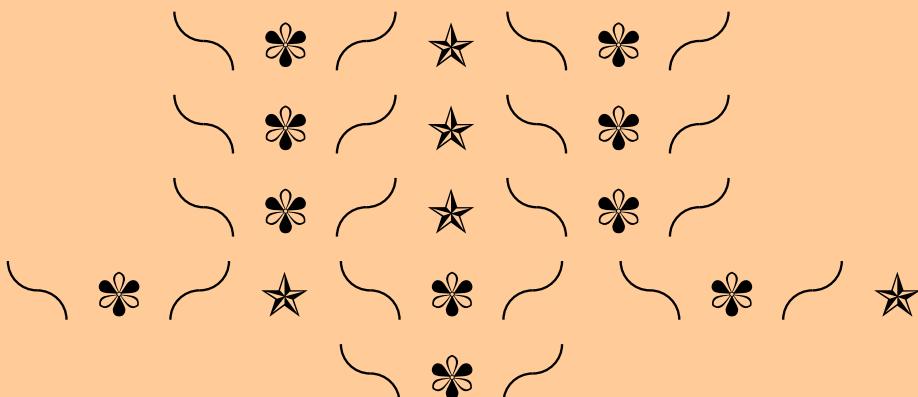
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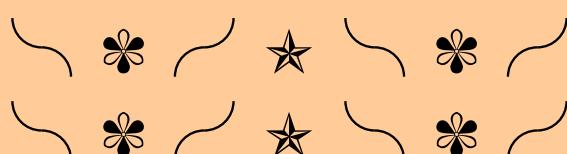
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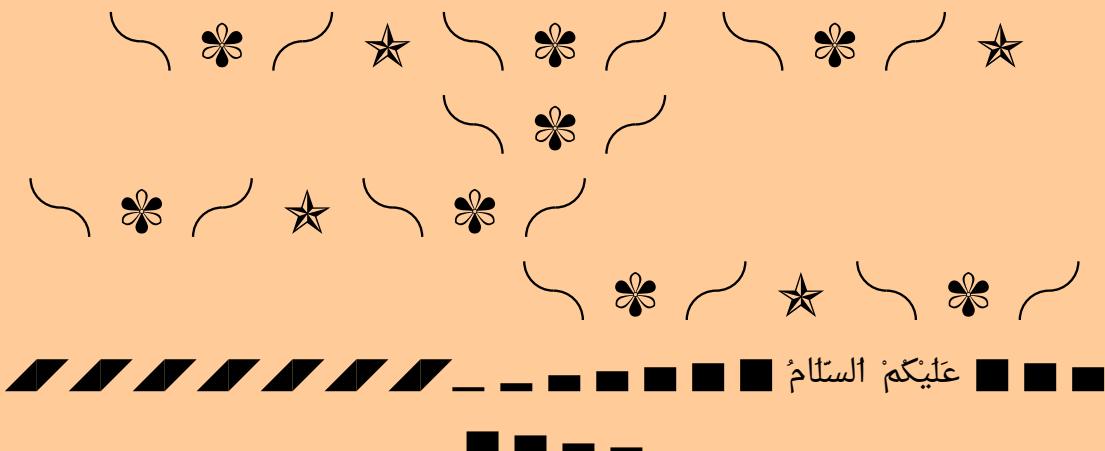
Some Quranic Exhortations As A Prelude...

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ
الَّذِي أَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا (4:136)

(-Al Quran-)

O you who believe! Believe in

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

Allaahuﷻ.s.w.t. , and His Messenger (Muhammad﷽ SAW), and the Book (the Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allaahuﷻ.s.w.t. , His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. (4:136)

(-English Hilali and Khan-)

[Al-Quraanu 3:19] The Religion with Allaahu-s.w.t- is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allaahu-s.w.t-, —Allaahu-s.w.t.- is quick to take account. .

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They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

۞ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ ۚ .... ۚ

فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

(9:111)

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ (9:112)

(-Al Quran-)

{{{Verily, Allaahuﷻ.s.w.t. *has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. ....*

[Al-Quraanu 3:19] The Religion with Allaahu-s.w.t- is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allaahu-s.w.t-, —Allaahu-s.w.t.- is quick to take account. .

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Then rejoice in the bargain which you have made. That is the supreme success.}}} .

[[[Such believers are]]]

Those who repent to Allaahu ﷻ.s.w.t. who ,(.from polytheism and hypocrisy, etc) worship Him, who praise Him, who fast , who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma'ruf (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from Al-Munkar i.e. disbelief, polytheism of all kinds and all) that Islam has forbidden), and who observe the limits set by Allaahu ﷻ.s.w.t. .And give glad tidings to the believers (9:112)

(-English Hilali and Khan-)

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا

(4:150)

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا (4:151)

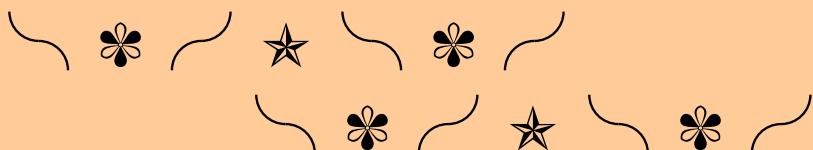
(-Al Quran-) Verily, those who disbelieve in Allaahu ﷻ.s.w.t. and His Messengers and wish to make distinction between Allaahu ﷻ.s.w.t. and His Messengers (by believing in certain Ayaats of

Allaahu ﷻ.s.w.t. and disbelieving in

some other Ayaats of Allaahu ﷻ.s.w.t.)

saying, "We believe in some but reject others," and wish to adopt a way in between. (4:150)

They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. (4:151).

(-English Hilali and Khan-)

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۚ اعْمَلُوا مَا شِئْتُمْ ۖ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (41:40)

(-Al Quran-)

Verily, those who turn away from Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers). (41:40)

(-English Hilali and Khan-)

.... فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (6:144)

[[........*beware of such*]]] Then , who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides

not the people who are Zalimun (this is a severe threat to the disbelievers)(polytheists and wrong-doers, etc.)." (6:144) (-English Hilali and Khan-)

إِنَّمَا يَفْتَرِي الْكَذِبَ ﴿ ✽ ﴾ ✯ ﴿ ✽ ﴾ .

الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ

الْكَاذِبُونَ (16:105)

It is only those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, who fabricate falsehood, and it is they who are liars.

(16:105)

﴿ ✽ ﴾ ✯ ﴿ ✽ ﴾ ﴿ ✽ ﴾

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ ۞

فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ

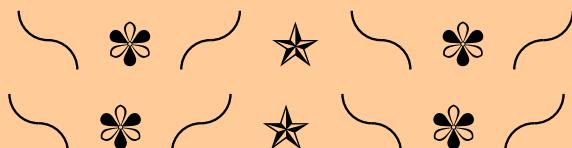
يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

(2:75)

(-Al Quran-)

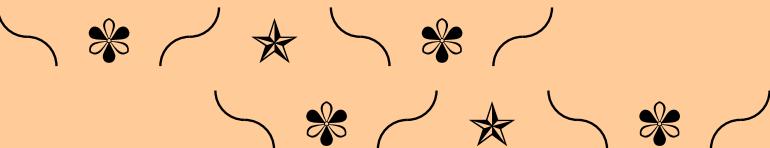
.Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them hear the Word of Allaahuﷻ.s.w.t ,then they change it knowingly after they understood it? (2:75)

✽ ★ ✽

✽ ★ ✽

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

(22:11)

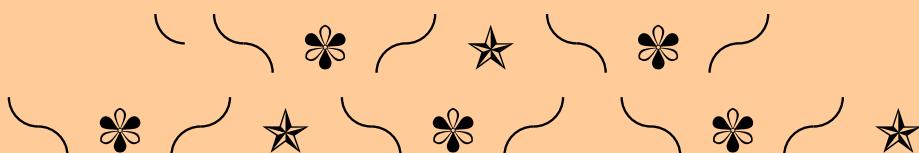
And among mankind is he who worships Allaahuﷻ.s.w.t as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content

therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to doubting islaam). He loses both this world and the Hereafter. That is the evident loss. (22:11)

إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ (5:44)

(-Al Quran-)

It was We who revealed the law (to Moses):

therein was guidance and light. *By its standard (laws), the Haadoo have been judged , by the prophets who bowed to* Allaahuﷻ.s.w.t*'s will, by the rabbis and the doctors of law: for to them was entrusted the protection of* Allaahuﷻ.s.w.t*'s book, and they were witnesses thereto.*

[[[.......this command holds good for the entire humanity...AND the BELIEVERS SHOULD BE BEWARE OF EXCHANGING DEVINE AAYAAT FOR PALTRY WORLDLY GAINS ....]]] Therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allaahuﷻ.s.w.t hath revealed, they are (no better than) Unbelievers. (5:44) (-English Yusuf Ali-)

{★{★{★{★{بسم الله الرحمن الرحيم}★}★}★}★}

الشّهَادة Ash-Shahaadah.

The Testimony لَا إِلَٰهَ إِلَّا اللَّهُ

(LAA ILAAHA ILLA ALLAAHU)

Allaahu.s.w.t.

Ash-Shahaadah,The Testimony----- comprises of Two Aspects:

1-Denial and

2-Affirmation.

FIRST:

The testimony of faith denies the attribute of divinity to anyone and anything other than Allaahu.ﷻs.w.t. - the Exalted. All those other than Allaahu.ﷻs.w.t. , such as the

angels, the Prophets, and the rest of Mankind, let alone the idols and the created things in the world, are not gods and thus don't deserve to be worshipped. Therefore, denial in this respect is not denial of the existence of the alleged gods, rather the denial of divinity which is attributed to them.

SECOND:

The testimony of faith affirms and restricts divinity to Allaahu ﷻ .s.w.t. alone. That is, the slave must believe that Allaahu ﷻ .s.w.t. is the only true God, and accordingly dedicate no act of worship to any, other than Allaahu ﷻ .s.w.t. .

﷽

إطاعة الرسول The Significance OF obeying MUHAMMAD RASOOLULLAH ﷺ

A confession with your tongue but a heartfelt belief, "O Allaahu.ﷻs.w.t. ! I testify that Muhammad (ﷺPeace be upon him) is Your Messenger." That means that none has the right to be followed after Allaahu.ﷻs.w.t. , but the Prophet Muhammad(ﷺPeace be upon him) as he is the Last of His Messengers. As Allaahu.ﷻs.w.t. said:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ

Al -) (33:40) بِكُلِّ شَيْءٍ عَلِيمًا

(-Quran

."Muhammad (ﷺPeace be upon him) is not the father on any man amongst you but he is the Messenger of Allaahu.ﷻs.w.t. and the last (end) of the Prophets and Allaahuﷻ.s.w.t. is Ever All Aware of everything." (V.33:40)

...... ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (-Al Quran-) (59:7)

.Allaahuﷻ.s.w.t.commands:

"And whatsoever the Messenger Muhammad

(ﷺPeace be upon him) gives you, take it and whatsoever he forbids you, abstain from it." (V.59:7)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ (3:31) (-Al Quran-)

..Allaahuﷻ.s.w.t.commands:

And Allaahu.ﷻs.w.t. said: "Say (O Muhammad) ﷺ(to mankind) 'if you (really) love Allaahu.ﷻs.w.t. , then follow me'." (V.3:31)

As for the others than Muhammad (ﷺPeace be upon him) their statements are to be taken or rejected as to whether these are in accordance with Allaahuﷻ.s.w.t.'s Book (i.e.Al-Quran) or with the Sunnah (legal ways, orders, acts of worship, statements etc.,) of the Prophet(Peace be upon him),or not.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

(-Al Quran-) (3:132)

.Allaahuﷻ.s.w.t.commands:

And obey Allaahu.ﷻs.w.t. and the Messenger (Muhammadﷺ SAW) that you may obtain mercy. (3:132)

(-English Hilali and Khan-)

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (-Al Quran-) (8:46)

And obey Allaahuﷻ.s.w.t. and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allaahuﷻ.s.w.t. is with those who are

As-Sabireena(the patient ,enduring men, etc.). (8:46)

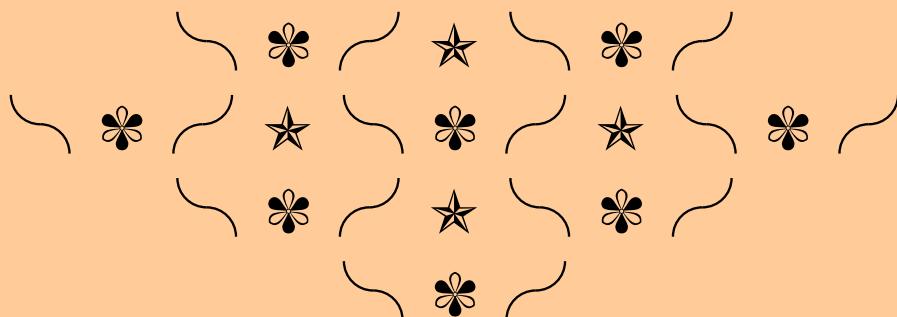
Translation By Hilali

.Allaahu.ﷻs.w.t.commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ ۞ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

(47:33) (-Al Quran-)

O you ! who have believed, obey Allaahuﷻ.s.w.t. and obey the Messenger and do not invalidate your deeds. (47:33)

(-English Sahih Int.-)

﴿بسم الله الرحمن الرحيم﴾

شرُوط الكلمة الشّهادة

CONDITIONS OF "LA ILAAHA ILLA ALLAH"

[[[.. Praclaiming one's Faith in The One and only God---Allaahuﷻ.s.w.t..]]]

1. Knowledge:

Knowledge is light ,without which Man cannot practice the tenets of Islaam. Hence, Allaahuﷻ-s.w.t. has sent the Prophets to guide the man and to demonstrate the practical aspects of Islaam,so that Man can

become a Muslim in True sense.Thus Muhammad ﷺis the Seal [last]of the Prophets {A.S.}-Khaatamun-Nabiyyiina-and Rahmatul-lil-Aalameena.-How fortunate You are to be a Muslim and the Slave of Al-Mighty Allaahu-s.w.t....

بِسْمِ اللهِ الرّحْمَنِ الرّحِيمِ

الرّحْمَنُ (55:1)عَلّمَ الْقُرْآنَ (55:2)خَلَقَ

الْإِنْسَانَ (55:3)عَلّمَهُ الْبَيَانَ (55:4)

(-Al Quran-)

The Most Beneficent ! (Allaahuﷻ-s.w.t.) (55:1)

Has taught (you mankind) the Quran (by Hisﷻ Mercy). (55:2)

Heﷻ created man. (55:3)

Heﷻ taught him eloquent speech. (55:4)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (4:94)

(-Al Quran-)

.Allaahu.ﷻs.w.t.commands:

O ye who believe! When ye go forth, for the cause of Allaahuﷻ.s.w.t., investigate carefully, and say not to any one who offers you a salutation: "You are not a believer!" , Coveting the perishable goods of this life: With

Allaahuﷻ.s.w.t. are abundant treasures .

Even you were like that earlier , till

Allaahu.ﷻs.w.t. conferred on you His

favours{{ of islam}}: Therefore carefully

investigate. For Allaahuﷻ.s.w.t. is well

aware of all that ye do. (4:94)

(-English Yusuf Ali-)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ
فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا
قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا
فَعَلْتُمْ نَادِمِينَ (49:6)

(-Al Quran-)

Allaahu.ﷻs.w.t.commands

...*Muslims to be careful about the*

Trouble Shooters-both from within and from outside ..:

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (49:6).... (-English Sahih Int.-)

. Knowledge, is recognizing Allaahu ﷻ .s.w.t.' as the only true God to Whom worship must be dedicated, and denouncing all gods worshipped beside Allaahu ﷻ .s.w.t.' as false, and that they can neither extend benefit nor cause harm.

{Knowledge is recognizing one's self as helpless and thus depenant upon the Al-Mighty only ,for all one's needs ...}

2. Certainity

2. Certainity that the belief in Allaahuﷻ.s.w.t.' must be unblemished ,and unwavering and with no hesitations..

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

(15:98)

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

(15:99)

Allaahuﷻ.s.w.t.commands :-

So exalt [Allaahuﷻ.s.w.t.] with praise of your Lord and be of those who prostrate [to Him]. (15:98)

And worship your Lord until there comes to

you the certainty (death). (15:99)

(-English Sahih Int.-)

وَإِنَّهُ لَحَقُّ الْيَقِينِ (69:51)

(-Al Quran-) And Verily, it (this Quran) is an absolute truth with certainty. (69:51)

(-English Hilali and Khan-)

3. Acceptance

3. Acceptance: is, to accept all the conditions of the declaration without any doubts or reservations.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ .

(24:51)

(-Al Quran-)

The only statement of the [true] believers

when they are called to Allaahuﷻ.s.w.t. and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. (24:51)... (-English Sahih Int.-)

4. Submission:

4. Submission: is, to fulfill all conditions of As-Shahaadah-Testimony , submissively and willingly being content with Allaahuﷻ.s.w.t.' as the Rabb (only Lord) and Muhammad ﷺ(Peace be upon him) as His last Prophet and Messenger, with steadfastness....

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ

هُمْ فِيهَا خَالِدُونَ (11:23) (- Al

(-Quran

.Verily, those who believe (in the Oneness of Allaahuﷻ.s.w.t. - Islamic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell therein forever. (11:23)

(-English Hilali and Khan-)

5. Truthfulness

5. Truthfulness: is, to fulfill requirements of the Islamic tenets, truthfully.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۙ أُولَٰئِكَ هُمُ الْمُتَّقُونَ (39:33)

(-Al Quran-) And he (Muhammad ﷺSAW) who has brought the truth (this Quran

and Islamic Monotheism) and (those who) believed therein (i.e. the true believers of Islamic Monotheism), those are Al- Muttaqun (the pious and righteous persons - see V. 2:2). (39:33)

(-English Hilali and Khan-)

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

(7:118)

(-Al Quran-)

Allaahuﷻ.s.w.t.commands :

Thus was the Truth vindicated and that which they were doing was made vain. (7:118)

(-English Pickthall-)

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (17:81)

(-Al Quran-)

Allaahu ﷻ .s.w.t.commands :

And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."   (17:81)

(-English Sahih Int.-)

6. Sincerity

6. **Sincerity**:That is, to be sincere in worshipping Allaahu.ﷻs.w.t.', dedicating all acts of worship to Him alone.. without any deviation.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (-Al Quran-) (39:2)

Allaahu ﷻ .s.w.t.commands :

Verily, We have sent down the Book to you (O Muhammad ﷺSAW) in truth: So worship Allaahu ﷻ (Alone) by doing religious deeds

sincerely for Allaahu ﷻ.s.w.t.'s sake only, (and not to show-off, and not to set up rivals with Him in worship). (39:2)...Translation By Hilali

هُوَ الْحَيُّ لَا إِلَٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(-Al Quran-) (40:65)

.Allaahu ﷻ.s.w.t.commands :

He is the Ever Living, La ilaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allaahu ﷻ.s.w.t.'s sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to

Allaahu ﷻ.s.w.t., the Lord of the 'Aalameen (mankind, jinns and all that exists). (40:65) ...

Translation By Hilali

7. Love and Awe of {{{Allaahu ﷻ.s.w.t}}}

7. The love of Allaahu ﷻ.s.w.t.' - the Exalted, and the love of His Messenger Muhammad(ﷺPeace be upon him), and the love of Allaahu ﷻ.s.w.t.'s devotees and the people of His obedience, which means love of all Muslims

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ (3:31) (-Al Quran-)

Allaahu ﷻ.s.w.t.commands :

Say !!! (O! Muhammad SAW, ---to the mankind---): "If you (really) love Allaahu ﷻ.s.w.t. then follow me (i.e. accept Islamic Monotheism, follow the al-Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allaahu ﷻ.s.w.t. is Oft-Forgiving, Most Merciful." (3:31)

(-English Hilali and Khan-)

Finally it should be borne in mind that Allaahu ﷻ.s.w.t.' must be obeyed, by following His commands and refraining from His prohibitions. Obedience to Allaahu ﷻ must be associated with loving Him, fearing His punishment, and hoping for His reward, seeking His forgiveness and adhering to the teachings of His Prophet

Muhammadﷺ(PBUH) - the last of Allaahuﷻ.'s Messengers. The Shari'ah (the laws and religious rites) of Muhammad ﷺ(PBUH) abrogates all other preceding laws and religious rites and this comprises the best of every preceding Shari'ah.

۞ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ

وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ

(2:177) وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ(-Al Quran-)

Allaahu ﷻ.s.w.t.commands :

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allaahu ﷻ.s.w.t., etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of righteousnes) the one who believes in Allaahu ﷻ.s.w.t., the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakeena (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salaah

(Iqamat-as-Salaat), and gives the Zakaah, and who fulfill their covenant when they make it, and who are As-Sabireena (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaquuna (pious - see V. 2:2). (2:177)... (-English Hilali and Khan-)

.·.———✽———.·.

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

THE FUNDAMENTAL ARTICLES OF EEMAAN (FAITH)-أل إيمان

بُني ال إسلٓم علي خمس

belief:in

1. بألله Allaahu.ﷻs.w.t

2. ملٰءكته His Angels

3. كُتُبه His revealed Books

[Al-Quraanu 3:19] The Religion with Allaahu-s.w.t- is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allaahu-s.w.t-, —Allaahu-s.w.t.- is quick to take account. .

Presented by Khatija Begum and Zulfequar Ali.
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They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

4. رسله His Messengers

5. اليوم ال أخرThe Day of Resurrection

6. و القدر Al-Qadr;(((Ordained destiny)))

Whatever Allaahuﷻ.s.w.t has ordained must come to pass (In other words, fate and destiny).

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ

(-Al Quran-) (2:2)

.This is the Book (Al-Quran), whereof there is no doubt, a guidance to those who are ***Al-Muttaquuna*** [the pious and righteous persons who fear Allaahuﷻ much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaahuﷻ much (perform all kinds of good deeds which He has ordained)]. (2:2)

[Al-Quraanu 3:19] The Religion with Allaahu-s.w.t- is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allaahu-s.w.t-, —Allaahu-s.w.t.- is quick to take account. .

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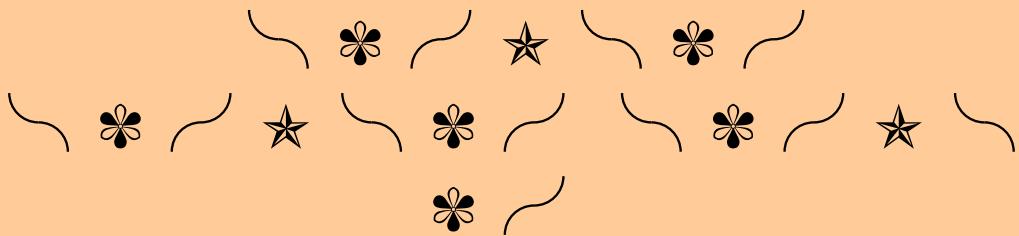
They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

بُني ال إسلٓم علي خمس - أركانُ ال- إسلٓمُ

THE Five PILLARS OF ISLAM

According to the teachings of Prophet Muhammadﷺ (PBUH), Islam is based on the following five pillars:

[Al-Quraanu 3:19] The Religion with Allaahu-s.w.t- is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allaahu-s.w.t-, —Allaahu-s.w.t.- is quick to take account. .

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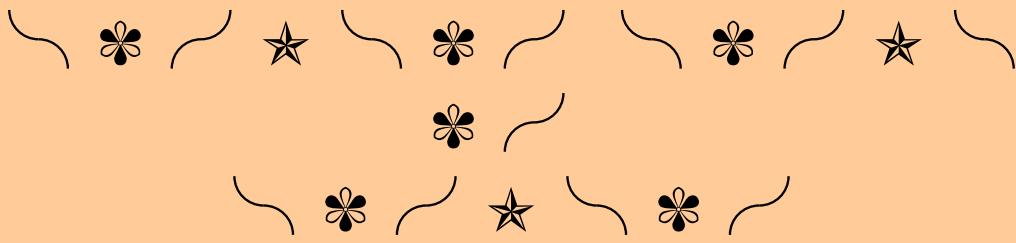

1. ألشّهادة Ash-Shahaadah ❇

❇ ❇ ❇ ❇ ❇ ❇ ❇ ❇ ❇❇: ألشهادة

To testify that there is no true God but Allaahuﷻ.s.w.t and that Muhammad(ﷺPeace be upon him)is His last Messenger and the seal (last) of prophets.

عَالِمُ الْغَيْبِ وَالشّهَادَةِ الْكبِيرُ الْمُتَعَالِ (13:9)

(-Al Quran-)

[.Allaahuﷻs.w.t- is The Only]

Knower of the unseen and the

witnessed, the Grand, the Exalted.

(13:9)

(-English Sahih Int.-)

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ (-Al Quran-) (2:2)

This is the Book (Al-Quran), whereof there is no doubt, a guidance to those who are Al-Muttaquuna [the pious and righteous persons who fear Allaahu ﷻ much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaahu ﷻ much (perform all kinds of good deeds which He has ordained)].

(2:2)

(-English Hilali and Khan-)

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ

كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (-Al Quran-) (2:208)

O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (2:208)

(-English Sahih Int.-)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (2:3) (-Al Quran-)

Those,Who believe in the Ghaib and perform As-Salaah (Iqamat-as-Salaat), and spend out of what we have provided

for them [i.e. give Zakaah, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allaahuﷻ's Cause - Jihad, etc.]. (2:3)

(-English Hilali and Khan-)

۞ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ

ۚ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا

وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ (2:177)

(-Al Quran-)

Command of Allaahuﷻ.s.w.t..

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allaahuﷻ, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allaahuﷻ, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masaakeena (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salaah (Iqamat-as-Salat), and gives the Zakaah, and

who fulfill their covenant when they make it, and who are As-Sabireena (the enduring ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaquuna (pious - see V. 2:2). (2:177)

(-English Hilali and Khan-)

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (2:285)

(-Al Quran-)

The Messenger (Muhammad ﷻ SAW) believes in what has been sent down to him from his Lord, and (so do) the

believers. Each one believes in Allaahuﷻ, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." (2:285)

(-English Hilali and Khan-)

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (4:136)

(-Al Quran-)

O you who believe! Believe in Allaahuﷻ, and His Messenger (Muhammadﷺ SAW), and the Book (the Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allaahuﷻ, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. (4:136)

(-English Hilali and Khan-)

{★{★{★{★{بسم الله الرحمن الرحيم}★}★}★}★}

2. To perform

ألصّلوٰة ❇ *As-Salaah* ❇

-The Obligated Prayers

❇Iqaamatu-sSalaah ❇ ❇ ❇ ❇ ❇ ❇ ❇ ❇ ❇

(Five Times a Day - come what may !!!)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا

وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ

فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى

الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا (4:103)

Command of Allaahu جَلَّ جَلَالُهُ .s.w.t.:

And when you have completed the prayer,

remember Allaahu-s.w.t. standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer.

Indeed, prayer has been decreed upon the believers a decree of specified times. (4:103)

(-English Sahih Int.-)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

(-Al Quran-) (2:153)

Command of Allaahu ﷻ.s.w.t.

O you who believe! Seek help in patience and As-Salaah (the prayer). Truly! Allaahu ﷻ is with As-Sabirena (the patient ones, etc.). (2:153)

Translation By Hilali

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ (11:114) (-Al -Quran)

Command of Allaahuﷻ.s.w.t.

And perform As-Salaah (Iqaamatu-sSalaah), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salaah (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice). (11:114)

(-English Hilali and Khan-)

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ

(-Al Quran-) (17:78) مَشْهُودًا

Command of Allaahuﷻ.s.w.t..

Perform As-Salaah (Iqaamatu-sSalaah) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Quran in the early dawn (i.e. the morning prayer). Verily, the recitation of the Quran in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). (17:78)

(-English Hilali and Khan-)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا

الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (24:56) (-Al Quran-)

Command of Allaahuﷻ.s.w.t..

And perform As-Salaah (Iqaamatu-sSalaah), and give Zakaah and obey the Messenger

(Muhammadﷺ SAW) that you may

receive mercy (from Allaahuﷻ).

(24:56)

(-English Hilali and Khan-)

الّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ (31:4) (- Al

(-Quran

Command of Allaahuﷻ.s.w.t..

Those who perform As-Salaah (Iqaamatu-sSalaah) and give Zakaah and they have faith in the Hereafter with certainty. (31:4)

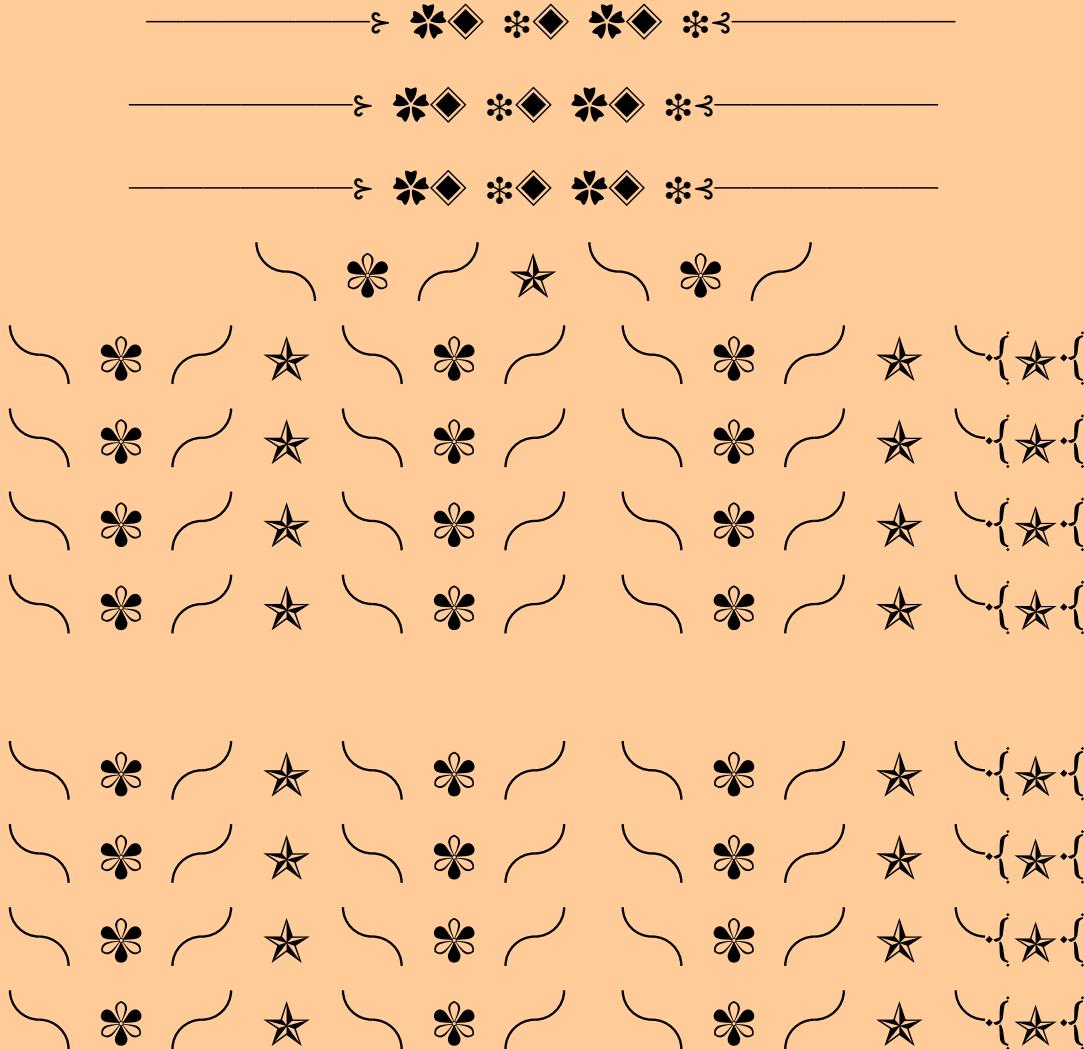
(-English Hilali and Khan-)

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ

الْمُفْلِحُونَ (31:5)

(-Al Quran-)

Those are on [right] guidance from their Lord, and it is those who are the successful. (31:5)

(-English Sahih Int.-)

﷽

3. To pay

ألزّكاةُ *Az-Zakaah* ❇ ❇ ❇ ❇ ❇ ❇❇ ❇ ❇ ❇ ❇ ❇

(Charity-poor due once a year by the Eligible Muslims [[[Ashaabun-Nisaab]]]).

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ (98:5)

(-Al Quran-)

Command of Allaahu ﷻ.s.w.t..

And they were commanded not, but that they should worship Allaahuﷻ, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salaah (Iqaamatu-sSalaah) and give Zakaah: and that is the right religion. (98:5)

(-English Hilali and Khan-)

۞ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (9:60) (-Al Quran-)

Command of Allaahuﷻ.s.w.t..

As-Sadaqaatu (here it means Zakaah) are only for the Fuqaraa' (poor), and Al-Masaakeena (the poor)

and Aamileena(those employed to collect the زكاةfunds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allaahuﷻ's Cause (i.e. for those Striving in the Divine Path), and for the wayfarer (a traveller who is helpless); a duty imposed by Allaahuﷻ. And Allaahuﷻ is All-Knower, All-Wise. (9:60)

(-English Hilali and Khan-)

إِنّ الّذِينَ يَتْلُونَ كِتَابَ اللهِ وَأَقَامُوا الصّلَاةَ وَأَنْفَقُوا مِمّا رَزَقْنَاهُمْ سِرًا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ (35:29)

(-Al Quran-)

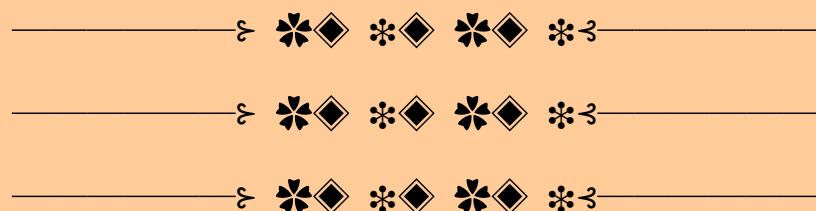
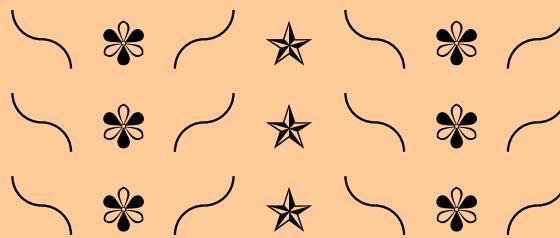
Command of Allaahuﷻ.s.w.t..

Verily, those who recite the Book of Allaahuﷻ (this Quran), and perform AsSalaah (Iqaamatu-sSalaah), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) tradegain that will never perish. +++(35:29)

(-English Hilali and Khan-)

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ (35:30)

+++(-Al Quran-) That He may give them in full , their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative. (35:30)

(-English Sahih Int.-)

4. ألصّومُ As-Saum

-To fast during the month of Ramadhan.

يَا أيُّهَا الّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الّذِينَ مِنْ قَبْلِكُمْ لَعَلّكُمْ تَتّقُونَ (2:183) (-Al Quran-)

Command of Allaahu ﷻ.s.w.t..

O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those

before you, that you may become ***Al-Muttaquuna*** (the pious - see V. 2:2). (2:183)

(-English Hilali and Khan-)

أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ

(-Al Quran-) (2:184)

Command of Allaahu.s.w.t..

[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty,

(e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskeenu (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. (2:184)

(-English Hilali and Khan-)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (2:185)

(-Al Quran-)

Command of Allaahuﷻ.s.w.t..

The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allaahu جَلَّ جَلَالُهُ intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allaahu جَلَّ جَلَالُهُ [i.e. to say Takbir (Allaahu-Akbaru; Allaahu جَلَّ جَلَالُهُ is the Most Great) on seeing the crescent of the months of Ramadanu and Shawwaalu] for having guided you so that you may

be grateful to Him. (2:185)

(-English Hilali and Khan-)

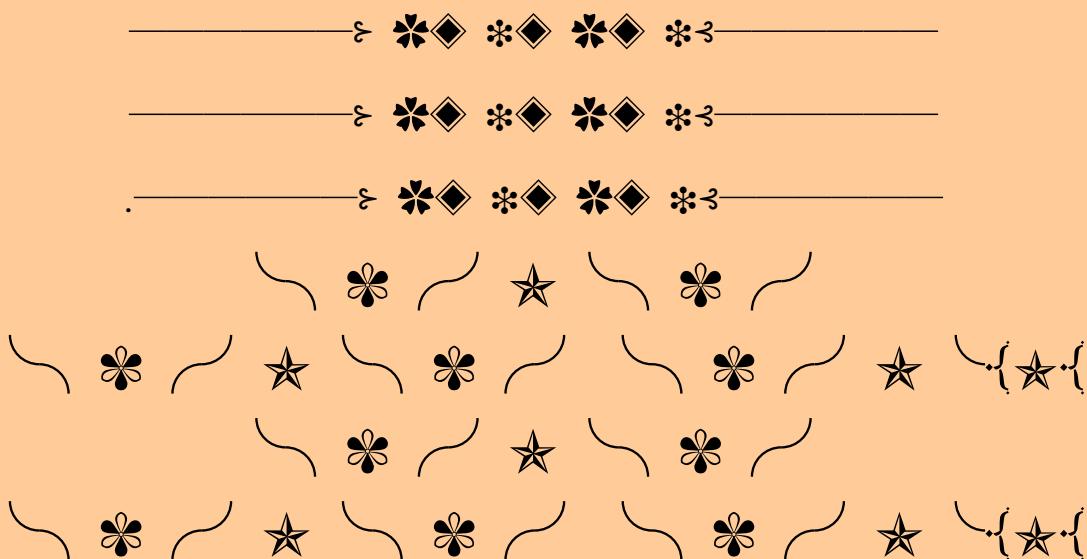
أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (2:187) (- Al

(-Quran

Command of Allaahu.s.w.t..

It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libaas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7:189) Tafsir At-Tabari], for you and you are the same for them. Allaahuﷻ knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allaahuﷻ has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you

are in I'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allaahuﷻ, so approach them not. Thus does Allaahuﷻ make clear His Ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allaahuﷻ's set limits, orders, etc.) to mankind that they may become ***Al-Muttaquuna*** (the pious - see V. 2:2). (2:187)

(-English Hilali and Khan-)

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

5. To perform ألحجّ *Al-Hajju*

(Pilgrimage - Once in a lifetime, if one has The material means and health - others are Exempt from this Basic Command .).

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ

فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ

فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ

فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ

فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا

رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَمْ

يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(-Al Quran-) (2:196)

Command of Allaahuﷻ.s.w.t..

And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammadﷺ SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allaahuﷻ. But if you are prevented (from completing them), sacrifice a Hady

(animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-ul-Haraami (i.e. non-resident of Makkah). And fear Allaahu جَلَّ جَلَالُهُ much and know that

Allaahuﷻ is Severe in punishment. (2:196)

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ (2:197)

(-Al Quran-)

Command of Allaahuﷻ.s.w.t..

The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute

unjustly during the Hajj. And whatever good you do, (be sure) Allaahu ﷻ knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding! (2:197)

(-English Hilali and Khan-)

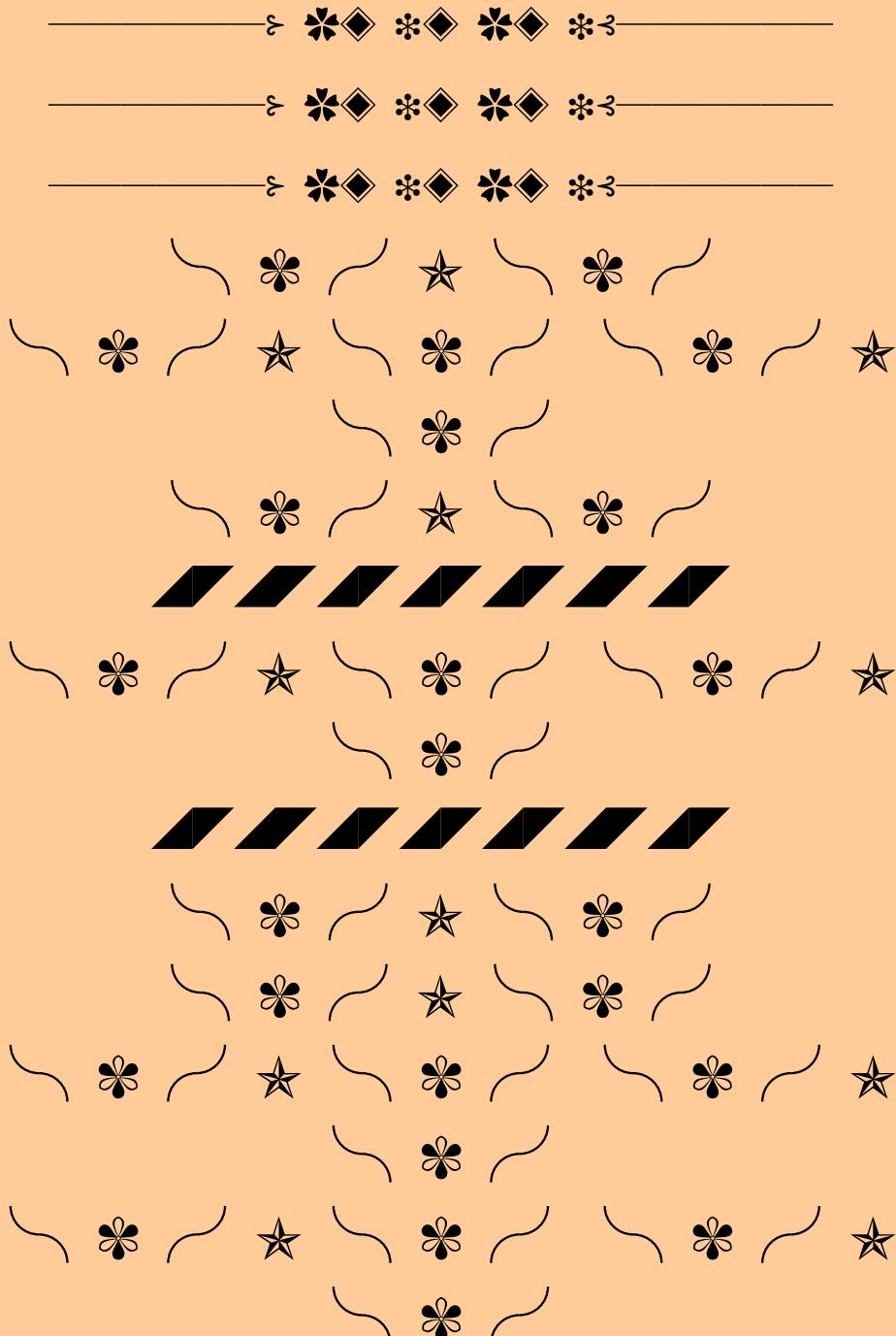
وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (22:27)

(-Al Quran-)

Command of Allaahu ﷻ.s.w.t..

And proclaim to mankind the Hajj (pilgrimage). They will come to you{{oh prophet}} on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to

perform Hajj). (22:27)

(-English Hilali and Khan-)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ

نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا

مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا

أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (66:6)

(-Al Quran-)

Command of Allaahu ﷻ.s.w.t..

يَاO-- أَيُّهَاyou ---الَّذِينَwho

---آمَنُوا believed{{{Allaahu ﷻ}}}!

Ward قُوا off ---from ً أَنْفُسَكُمْ yourselves

---و and ---كُمْ your--- أَهْلِيكُمْ families ---a Fire

نَارًا (Hell) ---ها whose ---وَقُودُهَا fuel وقود is ---

النَّاسُ men ---و and ---الْحِجَارَةُ stones,

---عَلَيْهَا over ---ها which are--- (appointed)

مَلَائِكَةٌ angels--- غِلَاظٌ stern (and)

---شِدَادٌ severe, ---who يَعْصُونَ disobey ---لَا not,

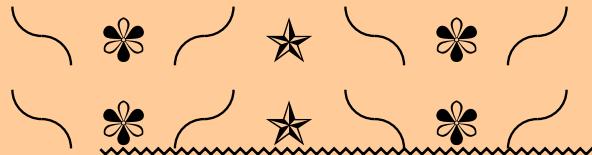
(from executing)--- مَا whatever---

{{{ اللَّهَ Allaahu ﷻ-s.w.t }}}---أَمَرَهُمْ ﷻ

Commanded them---- , ---وَ but ----do that

يَفْعَلُونَ which مَا--- they are

يُؤْمَرُونَcommanded. (66:6)

(-English Hilali and Khan-)

أَلْتّوحِيدُ At-Tauheed (Islamic Monotheism) ,and it‹s three aspects:

.1.“Tauheed-ur-Rubuubiyya”.

2. “Tauheed al-Uluuhiyya”.

3. “Tauheedul-Asma-was-sifaat”.

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ (59:22)

(-Al Quran-)

He is Allaahuﷻ-s.w.t, other than Whom

there is no god worth worshipping... لَا إِلَٰهَ

هُوَ إِلَّاLa ilaha illa Huwa (none has the right

to be worshipped but Heهُوَ) the

All-عَالِمُKnower of the-- الْغَيْبِ unseen

---وand --the seenوَالشَّهَادَةِ (open)--. هُوَHe is

the --Most الرَّحْمَٰنُBeneficent, ---the Most

الرَّحِيمُMerciful---. (59:22) (-English Hilali and Khan-)

هُوَ اللَّهُ

الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ

السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

(59:23)

(-Al Quran-)

هُوَHe is ---اللّٰهُAllaahuﷻ-s.w.t,, than Whom there isلَا إِلَٰهَ إِلَّا La ilaha illa Huwa هُوَ(none has the right to be worshipped but He)- the الْمَلِكُKing--, the الْقُدُّوسُHoly, the One السَّلَامُFree from all defects, ---the Giver of الْمُؤْمِنُ security,--- the Watcher الْمُهَيْمِنُover His creatures,--- the الْعَزِيزُAll-Mighty, --the الْجَبَّارُCompeller, ---the الْمُتَكَبِّرُSupreme.--Glory be to اللّٰه سُبْحَانَAllaahuﷻ-s.w.t!

{{{the Lofty }}}

[Al-Quraanu 3:19] The Religion with Allaahu-s.w.t- is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allaahu-s.w.t-, —Allaahu-s.w.t.- is quick to take account. .

Presented by Khatija Begum and Zulfequar Ali.
nissarudu@gmail.com

---High is He) above all عَمَّاthat ---they

يُشْرِكُونassociate as partners with Him.

(59:23)

(-English Hilali and Khan-)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ

الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي ۰ ۖ

وَهُوَ الْعَزِيزُ الْحَكِيمُ (59:24)

(-Al Quran-)

هُوَHe is ---اللَّهُAllaahu ﷻ-s.w.t,– the

الْخَالِقُCreator, —theالْبَارِئُ Inventor of all

things,— the Bestower of الْمُصَوِّرُ forms.

—To لَهُHim belong— The Most Beautiful

الْحُسْنَىٰ Names.الْأَسْمَاءُ----}...{- All that مَاis

---in فِي the ---السّمَاوَاتheavens and وَ---the ِ

الْأَرْضearth ---- يُسَبِّحُglorify ---لَهُHim---.}--{

وAnd--- Heهُوَ is ----the All-الْعَزِيزُMighty, ---

the All-الْحَكِيمWise.--- (59:24)

(-English Hilali and Khan-)

ألتوحيد الربوبية

1."Tauheed-ur-Rububiya":--Oneness of the Lordship of Allaahuﷻ-s.w.t,

To believe that, there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer and Giver of Security etc., and that is

Allaahuﷻ-s.w.t,.

بِسْمِ اللّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ (112:1)

(-Al Quran-)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (112:4)

(-Al Quran-)

Sayقُلْ (O Muhammad ﷺ(Peace be upon him)): "Heهُوَ is ---اللَّهُAllahﷻ, ---(the) أَحَدٌOne.--- (112:1)

وَAnd--- there is يَكُنْ لَمْnone ---co-equal كُفُوًاor similar ----لَهُunto Him. (112:4)

(-English Hilali and Khan-)

.

2. “Tauheed-ul-Uluuhiyya”.

--Oneness of Allaahu ﷻ-s.w.t, in worship. .

-To believe that none has the right to be worshipped {e.g. by praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, Fasting, and Pilgrimage etc.,} but Allaahu ﷻ-s.w.t,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي ,

لِلَّهِ رَبِّ الْعَالَمِينَ (6:162) (-Al -Quran)

Sayقُلْ ---(O Muhammad ﷺ SAW):

"إِنَّVerily,-- my صَلَاتِيSalat (prayer),

وand--my نُسُكِيsacrifice,--وand--- my

مَحْيَايَ living, ---وand ---my مَمَاتِيdying are

---for لِلَّهِAllaahu ﷻ-s.w.t,--- the رَبِّLord

of--- the الْعَالَمِينَ'Alamin (mankind, jinns and all that exists). (6:162)

(-English Hilali and Khan-)

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ

رَبُّ الْعَرْشِ الْكَرِيمِ (23:116) (-Al-Quran)

فSo---- تَعَالَىExalted be

---اللَّهُAllaahu ﷻ-s.w.t,---the الْحَقُّTrue----

الْمَلِكُKing,-- لَاLaa{there is No}

--إِلَٰهَilaaha{god}---إِلَّا illaa{except}

--هُوَHuwa{HE ----Allaahuﷻ-}-- (none has the right to be worshipped but HE ----Allaahuﷻ), the رَبُّLord--- of the الْكَرِيمSupreme ---الْعَرْشThrone---! (23:116)

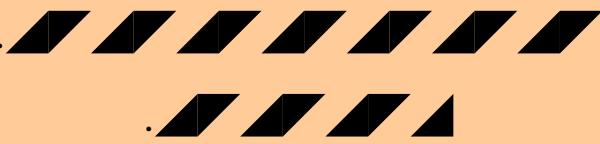
(-English Hilali and Khan-)

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۩ .

(-Al Quran-) (27:26)

اللَّهُ.Allaahuﷻ-s.w.t,-- لَاLaa--إِلَٰهَ ilaaha --- إِلَّاillaa-- هُوَHuwa--- (none has the right to be worshipped but He), the رَبُّLord ---of the الْعَظِيمgreatest- highest-{Supreme }---

الْعَرْشِThrone----! (27:26)

(-English Hilali and Khan-)

توحيد ال-أسماء و الصفات

3..Tauheedul-Asmaa-was-Sifaatu

--Oneness of the Names and the Qualities of Allaahu ﷻ-s.w.t

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ (7:180)

(-Al Quran-) And (all) the Most Beautiful Names belong to Allaahu ﷻ-s.w.t,;, so

call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do. (7:180)

(-English Hilali and Khan-)

1- To believe that:

We must not name or qualify

Allaahu ﷻ-s.w.t,.

except with what He or His Messenger(ﷺ Peace be upon him)has named or qualified Him.

2- None deserve to be named or qualified with the definitive Names or Attributes of

Allaahu ﷻ-s.w.t,; e.g. Al-Kareem (Most Generous).

3- We must confirm all of

Allaahuﷻ-s.w.t,'s Attributes which Allaahuﷻ-s.w.t, has stated in His Book (al-Quran) or mentioned through His Messenger Muhammad ﷺ(Peace be upon him), without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things. {e.g. Allaahuﷻ-s.w.t, is present over His Throne, as mentioned in the al-Quran

4- The Most Beneficent

{{{Allaahuﷻ-s.w.t,.}}} "Istawa" (rose over) the (Mighty) Throne, over the seventh Heaven; and He only comes down over the first (nearest) Heaven to us on the Day of 'Arafaath' (i.e. the 9th of Dhul Hijjah), and also during the last third part of the night as mentioned by the Prophet (Peace be

upon him), but He is with us by His Knowledge only, not by His Personal-Self (Bi Dhaatihi).

----(20:5) الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ The Most الرَّحْمَٰنُ Beneficent (Allah) -----اسْتَوَىٰ Istawa (rose عَلَى over) the (Mighty) الْعَرْشِ Throne (in a manner that suits His Majesty). (20:5)

(-English Hilali and Khan-).

(-Al Quran-) ۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩

❖ ❃ ❖ ❃ ❖ ❃ ❖ ❃ ❖ ❃ ❖ ❃

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ (42:11)

(-Al Quran-)

5- Thereلَيْسَ is ----شَيْءٌnothing---- likeكَمِثْلِ

unto ---ہHim ---وand --Heهُوَ is

------السَّمِيعُAll-Listener,-- the

الْبَصِيرُAll-Seer,Observer----.(Ch.42:V.11)

❄ ❖ ❄ ❖ ❄ ❖ ❄ ❖ ❄ ❖ ❄ ❖

۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩

This Holy verse confirms the quality of hearing and the quality of the sight of Allaahuﷻ-s.w.t, without any resemblance to others.

Likewise Allaahu-s.w.t (Azza Wa Jalla)

also said,:-

“To one whom ----I have خَلَقْتُcreated----

بwith ---Both My يَدَيّHand's--". (Ch.38:V75)

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (38:75) (-Al Quran-)

And He also Said---- "The Handيَدُ ---of

اللَّهَAllaahuﷻ-s.w.t,. is --

فَوْقَover--- their أَيْدِيهِمْhands". (Ch.48: V10)

O Iblis (Satan)! What prevents you from " : prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" (38:75)

(-English Hilali and Khan-)

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إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا (48:10)

(-Al Quran-)

Verily, those who give Bai'a (pledge) to you (O Muhammad SAW) they are giving Bai'a (pledge) to Allaahu-s.w.t,.. The Hand of Allaahu-s.w.t,. is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allaahu-s.w.t,., He will bestow on him a great reward. (48:10):

Translation By Hilali

This confirms two Hands for

Allaahuﷻ-s.w.t,, but there is no resemblance to them. This is the faith of all true believers, and was the faith of all the Prophets of Allaahuﷻ-s.w.t, from Noah, Abraham Moses and Jesus till the last of the Prophets Muhammad (Peace be upon him).It is not like as some people think that is present here, there and everywhere. This is not true.

Allaahuﷻ-s.w.t, tells us that He is above the heavens, over His Throne.

۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩

These three aspects of Tauheed are included in the meaning of "LAA ILAAHA ILLA ALLAAHU" (None has the right to be worshipped but Allaahuﷻ-s.w.t.).

۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

It is essential to follow the Messenger of Allaahu ﷻ-s.w.t, ---Muhammad ﷽(Peace be upon him):

This is ordained "Wujuub-Al- Ittiba" and it is part of Tauheed ul Uluuhiyya.

۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩

This is included in the meaning, "I testify that Muhammad (Peace be upon him) is Allaahu ﷻ-s.w.t, .'s Messenger, and this means, "None has the right to be followed after Allaahu ﷻ-s.w.t, .'s Book (the al-Quran), but Allaahu ﷻ-s.w.t, .'s Messenger (Peace be upon him).

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ

وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (59:7) (-Al Quran-)

........وَAnd--- مَاwhatever ---the

الرَّسُولُMessenger ---has givenآتاكُمُ you ----

خُذُوهُtake it; --- وand --مَاَwhat- he has

نهاforbiddenنَهَاكُمْ youكُم - اَنْتَهُواrefrain

---fromعَنْهُ it ---without فfailing.. ---وَAnd

واتَّقُوا fear ---Allaahuﷻ-s.w.t, ;

---إِنَّindeed, اللَّهَAllaahuﷻ-s.w.t, --- is

شَدِيدُsevere---- in الْعِقَابpenalty.
(59:7).... (-English Sahih Int.-)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ
غَفُورٌ رَحِيمٌ (3:31)
(-Al Quran-)

قُلْSay, (O Muhammadﷺ, to mankind): إِنْIf

---You (all) تُحِبُّونَlove

----اللَّهَAllaahuﷻ-s.w.t,–

فthen,---You (all)اتَّبِعُونِيfollow--ي me—;

اللَّهAllaahuﷻ-s.w.t,– ---- will يُحْبِبْكُمُ

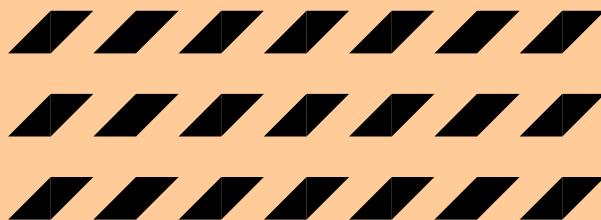
love You (all)---- and forgive يَغْفِرْyouلَكُمْ

(—all)your ذُنُوبَكُمْ sins.---- و And

--اللّٰهُ_Allaahu ﷻ-s.w.t, –

is غَفُورٌ Oft Forgiving,

---- رَحِيمٌ َ—Ever Merciful. – (3:31)

(-English Pickthall-)modified..

اَلشّرْكُ - *SHIRK ---*

أفتراء او تخريق-

(EQUATING OF OTHERS as[Equals or as] Partners to ALLAAHU ﷻ-S.W.T.)

Shirk is divided into two categories:

1.Shirku-l-Akbar- Major Shirk
2.Shirku-l-Asg'ar- Minor Shirk

1. اَلشّرْكُ_ال-أكبر _Shirku-l-Akbaru- *Major Shirk* *(Grave POLYTHEISM)*

As per al-Qur'an , Shirk-- invalidates man‹s deeds and settles him forever in the Hell-fire .

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ (6:88) (-Al Quran-)

."ذَٰلِكَThat is--- the هُدَىguidance of

---اللَّهِ-Allaahu ﷻ-s.w.t, --- by بِهِ which--- He

يَهْدِي guides---مَنْ whomever ---He

يَشَاءُ wills--- مِنْ of-- His عِبَادِهِ servants. ---But

وَلَوْ if ---they--- had associated أَشْرَكُوا-others

with Allaahu ﷻ-s.w.t, --- لَ surely ,[then]

---حَبِطَ become worthless--- for عَنْهُمْ them---

مَا whatever ---they كَانُوا were ---- يَعْمَلُونَ

doing. (6:88)

(-English Sahih Int.-)

Allaahu ﷻ-s.w.T. , declares , as a Warning to all the managers of masaajid to exercise utmost Caution ...The Houses of Allaahu ﷻ-are not the private estate of anybody simply because someone is entrusted

with the duty of serving those ibaadullaahi who freequent such Houses.

Hence it is benificial to pay heed to this devine command and thus, Be afraid of the severe consequences thereof. it is sad to note that instances of discrimination and denial of entry to the Muwahhidoona -- the staunchest believers in Towheed.. in certain areas of the earth ---have come to light.. may the Good Lord guide Allaahu ﷻ us... ....aameen...

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

(9:17)

(-Al Quran-)

.“Itكَانَ is مَاnot--- forلِ ---the Mushrikun لِلْمُشْرِكِينَ (polytheist, idolaters, pagans,etc, those inclined to worship at tombs ,and the disbelievers in the Oneness of Allaahuﷻ-s.w.t), ---that أَنْ --- they يَعْمُرُواmaintain ---the مَسَاجِدَ of اللَّهِMosquesAllaahuﷻ-s.w.t (i.e. to pray and worship Allaahuﷻ-s.w.t therein, to look after their cleanliness and their building etc.,), while -they شَاهِدِينَ witness -عَلَىٰagainst-- their own ۚ أَنْفُسِهِمْselves-- of

بِالْكُفْرِdisbelief.-- The worksأَعْمَالُهُمْ of ---

أُولَٰئِكَsuch(people)--are حَبِطَتْin

vain[frittered away] --وَand---فِي in--- theالنَّارِ

Fire --- هُمْthey shallخَالِدُونَ for

Ever-abide

(Burning in the Hell Fire without any respite and any escape). {9.17}.

۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩۩

Whoever dies in a state of Shirk, will not be forgiven and will not be allowed into Paradise, pursuant to

Allaahuﷻ-s.w.t's emphatic declaration.,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (4:116)

-(-Al Quran-) --- إِنَّIndeed,--

ٱللَّهَAllaahuﷻ-s.w.t --- doesلَا not

---يَغْفِرُforgive --- أَنْ that

--associate يُشْرَكَwith بِهِHim,---- وَbut--- He

يَغْفِرُ forgives--- what مَاis --lessدُونَ than---

that ذَٰلِكَ--for لِ--- whomمَنْ --He يَشَاءُwills.---

وَAnd --he ---مَنْwho---associates يُشْرِكْothers

---بِ with ----ٱللَّهِAllaahuﷻ ---

فَقَدْcertainly--has ضَلَّgone---بَعِيدًا far ---

ضَلَٰلًاastray. (4:116).. (-English Sahih Int.-)

Quran.

And Allaahuﷻ-s.w.t says:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ

ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي

إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ

مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ

عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا

لِلظَّالِمِينَ مِنْ أَنْصَارٍ (5:72)

(-Al Quran-)

...... Verily -إِنَّهُ-----whoمَنْsoever ---sets up

يُشْرِكْpartners in worship--- بwith---

اللهAllaahu ﷻ-s.w.t,

---then فَقَدْ surely- ۖ

---اللَّهُAllaahu ﷻ-s.w.t, ----Has حَرَّمَForbidden

---الْجَنَّةَParadise---- for عَلَيْهِ him ---وand ---the

النَّارُ Fire ---will be his مَأْوَاهُ abode; ---وَ and-- for the

لِلظَّالِمِينَ Thalimoon (ظالمون polytheists and

wrong-doers) ---there are مَا no--- helpers....

أَنْصَار .5:72.

Shirk categorized under this type includes calling those who are dead, praying to idols , Tombs, etc... for help and for relief, pledging to them and offering animals for slaughter as a sign of obedience to them etc.,

2. الشّرْكُ ال-أصغر

Shirku-l-Asg'aru-

Minor Shirk

(MINOR POLYTHEISM)

It is the type proved by the texts of al-Quran and Sunnah to be called Shirk, but it is not categorized under Major Shirk. Such as, hypocrisy in some deeds, to swear by those other than Allaahuﷻ-s.w.t,,and saying Allaahuﷻ-s.w.t,,Will and so and so will, and the like.

Following are some pertinent Hadeeths of our Prophetﷺ(Peace be upon him).

"What I fear most for you is the Minor Shirk". When asked what is Minor Shirk, he said "Disguised Shirk". Reported by Mahmoud ibn Labeed al Ansari (RAL) and narrated by Imam Ahmed, At Tabrani, and Al-Bayhaqi.

"He who swore by something other than Allaahuﷻ-s.w.t,, shall be regarded as Mushrik." Reported by Umar ibn al-Khatab (RAL)

and narrated by Ahmed.

'He who swore by other than

Allaahu ﷻ-s.w.t,,had fallen in Kufr or Shirk"

reported by Ibn Umar (RAL) and narrated by Abu Dawood and At-Tirmidhi.

"Do not say Allaahu ﷻ-s.w.t,, wills (ordains), + so and so (too) wills, but say that Allaahu ﷻ-s.w.t wills (ordains), and then so and so wills." Reported by Huthayfah ibn al Yaman(RAL)and narrated by Abu Dawood.

This type of Shirk (i.e. Minor Shirk) does not necessitate apostasy of remaining in Hell fire, but it lacks the perfection of the obligatory Tauheed.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

(3:132)وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (3:131)

And obey Allah and the Messenger that you may obtain mercy. (3:132)And fear the Fire, which has been prepared for the disbelievers. (3:131) (- Sahih Int.-)

Disguised Shirk may fall into both types i.e. Major Shirk and minor Shirk. It may fall in the major Shirk such as ‘the Shirk of hypocrites’, because they conceal their bad faith and pretend to be Muslims to cover themselves.

Disguised Shirk may also fall in the category of minor Shirk such as “Riya--Show“, (to do good deeds or beautify them to be seen by men,/publicity) as stated in the following Hadeeth

of Mahmoud ibn Labeed al Ansaari (RAL)

Its proof is the saying of Prophet (ﷺPeace be upon him). “May I tell you of what I fear very much, that might harm you more than Al-Masih aad-Dajjal?” (the False Messiah) The audience said, “Yes, Prophet of Allaahuﷻ-s.w.t”. Heﷺ said, “The disguised Shirk...when a man gets up to pray and strives to beautify his prayer, because people are looking at him.” reported by Abi Sa’eed al Khudri and narrated by Imam Ahmed in his Musnad. May Allaahuﷻ-s.w.t Grant us the success in escaping from these dangers.

TO WEAR A RING, TWINE, OR ANYTHING SIMILAR FOR PROTECTION FROM OR

REMOVAL OF HARM OR AFFLICTION, IS AN ACT OF SHIRK.

Allaahuﷻ-s.w.t - the Almighty said:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ (39:38)

(-Al Quran-)

."Say: Tell me then, the things that you invoke besides Allaahuﷻ-s.w.t, - if Allaahuﷻ-s.w.t intended some harm for me, could they remove His harm, or if He

(Allaahuﷻ-s.w.t) intended some mercy for me, could they withhold His Mercy? Say: Sufficient for me is Allaahuﷻ-s.w.t; in Him those who trust (i.e. believers) must put their trust." (39:38)

Imran bin Husain (r.a.) narrated:

The Prophetﷺ (Peace be upon him) once saw a man with a brass ring on his hand and asked him, "What is this?" The man replied, "To overcome the weakness of old age." He said, "Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed." [This Hadeeth was recorded by Ahmad (bin Hanbal) (r.a.) with a good chain of narrators.]

He also recorded in a Marfu' Hadeeth

(tradition traced to the Prophet (Peace be upon him) himself): Uqbah bin Aamir (r.a.) narrated that Prophet Muhammad (Peace be upon him) said:

“Whoever wears a talisman or an amulet would never see his wish fulfilled by Allaahuﷻ-s.w.t. And whoever hangs a sea shell would never get peace and rest.”

In another version the Prophet ﷺ(Peace be upon him) is reported to have said: “Whoever wears a talisman has committed Shirk (polytheism).”

Ibn Abi Hatim reported about Hudhaifah (r.a.): He saw a man with a piece of twine on his hand (as protection or cure from fever) so he cut the twine and read the verse:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللّٰهِ إِلَّا وَهُمْ مُشْرِكُونَ (12:106)

(-Al Quran-)

وَ.And ---most أَكْثَرُهُمْ of them

----يُؤْمِنُ believe ----مَا not in

بِاللّٰهِ Allaahu ﷻ-s.w.t -----إِلَّا without

-----وَ and---they هُمْ are --associating

مُشْرِكُونَ (other as partners) with Him! (12:106)

(-English Yusuf Ali-)

.“Most of them didnot believe in

Allaahu ﷻ-s.w.t, (((until that they setup equals to Him))and practiced Shirk (polytheism).” (12:106).

Important issues of the Lesson on Shirk

It is strictly forbidden to wear rings, twines and the like seeking protection.

If, even the Companions had died wearing such a thing, they would not have succeeded (in the Hereafter). This is a confirmation to the statement of the companions that minor Shirkis greater (worse) than major sins.

Ignorance was no excuse.

Wearing any such adornment will not benefit this life. Indeed, it is harmful as was stated by the Prophet (Peace be upon him): "It will do nothing except increase weakness."

The intense disapproval and censure of who ever does such a deed.

The declaration that whoever attaches something to himself, will have that thing put in charge of him.

The declaration that whoever wears an amulet has committed Shirk.

Hudhaifah's recital of the Qur'anic verse is a clear proof that Companions used to recite the verse dealing with the major Shirk to condemn minor Shirk.Ibn Abbas (r.a.) did so, by reciting the verse from Surah Al-Baqarah. (Ch.2: V165)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (2:165)

(-Al Quran-) Andو ----ofمِنَ -----النَّاسِmankind ---(are some) مَنْwho ----يَتَّخِذُtake (for worship)---- others ـ دُونِ مِنْbesides

-----اللّٰهAllaahuﷻ-s.w.t.---- -----asأنْدَادًا rivals

(to Allaahuﷻ-s.w.t.). They يُحِبُّونَ

love-----[Andaad---false deities] themهُمْ------ as they

كحُبِّ loveاللّٰهِ Allaahuﷻ-s.w.t..-----

و But--ِ اَلّذِينَ-- those ----who آمَنُواbelieve---,

حُبًّاloveلِلّٰه Allaahuﷻ-s.w.t.--- more أشَدُّ

intensely(than anything else).

Andوَلَوْ If only, ---الّذِينَthose who---- do

ظَلَمُواwrong ----could يَرَىsee, ---.And إِذْwhen-----

يَرَوْنَthey will see----- the الْعَذَابَtorment,

(certainly They realise their error of shirk)

---أنthat--- ّ----all جَمِيع --//- الْقُوّةpower----ل

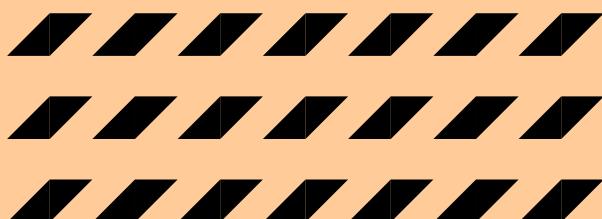
belongs to ----لِلّٰهِAllaahuﷻ-s.w.t. ---وand

----أَنَّ that ---اللَّهَ Allaahu ﷻ -s.w.t---. is

شَدِيدُ Severe ---الْعَذَابِ-in punishment. (2:165)...

(-English Hilali and Khan-).

Seeking cure from fever or relief from evil eye by using talisman, amulets etc. is Shirk.

The curse upon those who use amulets(or taaweez) is that their wishes will not be granted by Allaahu-s.w.t. and those who use shells will not get rest nor peace. That is, Allaahu-s.w.t. has Forsaken them.

الرقية الشريعية RUQA Sharaiyyah (INCANTATION), TALISMANS AND AMULETS

Narrated Abu Bashir Al-Ansari (r.a.): He was in the company of Allaahuﷻ-s.w.t.'s Messenger﷽on one of his journeys. Allaahuﷻ-s.w.t.'s Messenger﷽ (Peace be upon him) sent a messenger ordering: "There shall not remain any necklace of bowstring or any other kind of necklace round the necks of camels except it is cut off" (Al Bukhari and Muslim).

Ibn Mas'ud (r.a.) narrated that he heard Allaahuﷻ-s.w.t.'s Messenger﷽ (Peace be upon him) saying: Ar-Ruqa, At-Tama'im and At Tiwaalah are all acts of Shirk (Polytheism)." (Musnad Ahmad; Abu Dawood).

Ar-Ruqa or Al-Aza'im is the act of reciting incantations, charm etc. Those are allowed in

which there is no trace of Shirk (polytheism). Prophet Muhammadﷺ (Peace be upon him) has permitted it in case of being bitten by poisonous insects or disturbed under the effect of an evil eye.

At-Tama'im is the act of putting an amulet around the necks of children to protect them from effects of evil eye. If the amulet contains the verse of the Quran or Allaahuﷻ-s.w.t.'s Name and Attribute then it is allowed by some predecessors (As-Salafus-Saaliheena) though equally disallowed by others too. Ibn Mas'ood (r.a.) was among those who disapproved it.

At-Tiwaalah (bewitching) is something done by those who claim they can cause a woman to become more fond of her husband or

vice-versa.

Abdallah bin Ukaim narrated the following Marfu' Hadeeth:

"Whoever uses, attaches to himself or wears a talisman, will have that talisman put in charge of him." (Ahmad & Tirmidhi)

Ruwaifi' (r.a.) said that Allaahu-s.w.t.'s Messenger (Peace be upon him) said to him:

"O Ruwaifi! it may be that you will live a longer time after me, so inform people that whoever ties a knot in his beard, places any string or cord around his neck (as a charm), or cleans himself (after toilet) with animal dung or bone, then Muhammad (Peace be upon him) has disowned him (has nothing to do with

him).” (Ahmad)

Sa’id bin Jubair said: “Whoever cut an amulet or talisman from anyone, it would be equal to liberating a slave.”

It was Waki’ who recorded it, and he reported from Ibrahim Nakh’i that they used to dislike every type of amulet and talisman whether they contained the verse of al-Quran or anything else. [They were the companions of Abdullah bin Mas’ud (r.a.)].

Important issues of the above Lesson

All the three above-mentioned acts are considered of Shirk without exception.

إبتغاء التبرك من غير آلِه

SEEKING--- BLESSING([]Tabarruk[]) THROUGH A TREE, A STONE, ETC...

Allaahuﷻ-s.w.t. the Most Exalted said:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (53:19)

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ (53:20)

(-Al Quran-)

“Have you then considered Al-Lat and Al-Uzzah”. And Manat (idols of the pagan Arabs) the other third? (Ch53: V19-20)

At-Tirmidhi reported and declared as Sahih (sound), that Abu Waqid Al-Laithi (r.a.) said: We went out

with Allaahuﷻ-s.w.t.'s Messenger﷽ (Peace be upon him) on the campaign to Hunain while we had just left disbelief (Kufr) for Islam. The Mushrikin had a Sidr (lote tree) that they would stay there and hang their arms (weapons) on, called Dhat Anwat. When we passed a Sidr, we asked, "O Messenger﷽ of Allaahuﷻ-s.w.t., won't you make for us another Dhat Anwat just like their Dhat Anwat?" Allaahuﷻ-s.w.t.'s Messenger﷽ (Peace be upon him) said, "Allahu Akbar (Allaahuﷻ-s.w.t. is the Most Great)! By the one (Allaahuﷻ-s.w.t.) Who holds my soul in His hand, verily these are the ways of earlier nations; You have said exactly as Bani Israel said to Muusaa(Peace be upon him)

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ

قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ ۚ قَالُوا يَا

مُوسَىٰ اجْعَل لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ

إِنَّكُمْ قَوْمٌ تَجْهَلُونَ (7:138) (-Al Quran-)

يَا......o -----مُوسَىٰ-Moosa ! ------اجْعَلmake ----for

لَّنَا us----- a إِلَٰهًا god ----- كَمَا just as ---لَهُمْthey

have---- آلِهَةٌgods.'

He{Moosa.a.s.} قَالَsaid: ---'Verily إِنَّكُمْyou are--- a

قَوْمٌpeople ----who know تَجْهَلُونَnot.

[i.e.ignorant of the Al-Mighty]' (7:138)

Certainly you will follow the ways of those who went before you."

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ

(7:140)

(-Al Quran-) He{Moosa.a.s.}قَالَ said,--

"Is it أَ----other غَيْرَthan----اللَّهِ Allah---- I should

أَبْغِي desire ---for كُمyou --as a إِلَٰهًاgod

-----وَwhile---- هُوَHe has فَضَّلَpreferred

-----كُمyou ---عَلَىover the--

الْعَالَمِينَAalameena-(the Humans and the

Jinns and all that exists)--?" (7:140)

(-English Sahih Int.-)

Important Issues of the previous Lesson

The request by the companions (r.a.) (regarding a tree similar to Dhat Anwat).

Their intention was to get closer to

Allaahu ﷻ *-s.w.t by their act, as they thought*

Allaahuﷻ -s.w.t *would like it.*

The Prophet ﷺ*(Peace be upon him) rejected their request by saying: "Allahu Akbar, these are the ways of earlier nations, thereby expressing the weightiness of the matter.*

If some companions (r.a.) were unaware of the nature oftheir intended act, it is reasonable to assume that later generations (of much lesser status) are more likely to fall into ignorance.

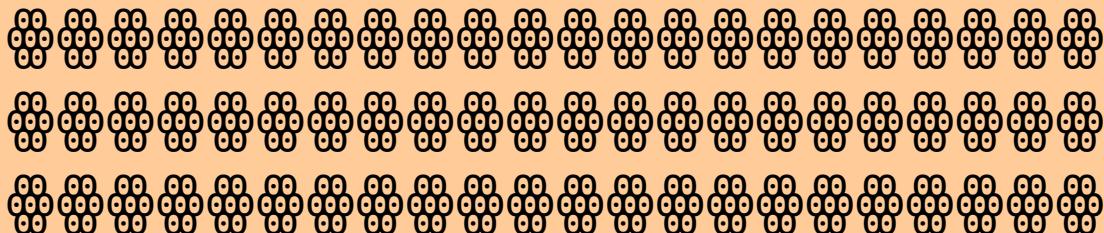
The negation of this act is in the meanings of "There is no true God except

Allaahuﷻ -s.w.t*", which is subtle (Hidden), and this was not perceived by them.*

Shirk is of two types, i.e. major and minor because the Companions were not turned apostate due to their request alone.

It is essential to put an end to all possible ways leading to Shirk (polytheism) and to prohibit any

resemblance of people of ignorance (disbelieves). The Prophet ﷺ(pbuh) expressed the general tendency of mankind by saying: "These are the ways".

In every place where Allaahu-ﷻ*s.w.t has censured the Jews and Christians in the Quran. He has also warned us against those deeds. The one who has moved from falsehood (i.e. became Muslim) and get accustomed to certain beliefs or habits is not totally safe from having remnants of these habits, as is evidenced in the Companions' words "*and we had just left disbelief (Kufr)."

الذبيحة

SLAUGHTERING (sacrificing animals etc...) FOR OTHER THAN

Allaahu-s.w.t

Allaahu-s.w.t ---the Exalted said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (6:162)

لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (6:163)

(-Al Quran-)

Say قُلْ(O Muhammad ﷽SAW):

---"إِنَّVerily---, my صَلَاتِيSalat

(prayer),---وَand ----my

نُسُكِيَsacrifice,---وَand-- my مَحْيَايَliving, ---

وَand -- -myمَمَاتِي dying ---

---are for لِلّٰهِAllaahuﷻ-s.w.t, ---the

رَبِّLord ---of the 'Alamin الْعَالَمِينَ

(mankind, jinns and all that exists).

(6:162)

{{لهٗFor HiM}} He has -----لَاno--- شَرِيكَ

partner.--- وَAnd ----ofبِذَٰلِكَ that--- I have

أُمِرْتُbeen commanded,---- وَAnd---أَنَا I

am--- the أَوَّلُfirst ---of الْمُسْلِمِينَ the

Muslims. (6:163)

(-English Hilali and Khan-)

Ali bin Abi Taalib said "Allaahuﷻ-s.w.t,'s Messenger (ﷺ Peace be upon him) informed me about four Judgments (of Allaahu-s.w.t):

- 1. Allaahuﷻ-s.w.t's curse is upon the one who slaughters (devoting his sacrifice) anything other than to Allaahuﷻ-s.w.t;
- 2. Allaahuﷻ-s.w.t's curse is upon the one who curses his own parents;
- 3. Allaahuﷻ-s.w.t's curse is upon the one who shelters heretic (who has brought a Bid'ah in religion);

❖ 4. Allaahuﷻ-s.w.t's curse is upon the one who alters the landmarks (who changes boundary lines)."

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Ahmed reports that Tariq bin Shihab narrated that Allaahuﷻ-s.w.t's Messenger (ﷺPeace be upon him) said: "A man entered Paradise because of a fly, and a man entered Hell-fire because of a fly. The Companions asked, "How was that possible O Messengerﷺ of Allaahuﷻ-s.w.t?" He said, "Two men passed by the people who had an idol by which they would not allow anyone to pass without making sacrifice to it. They ordered one man to make a sacrifice. He said., 'I have nothing to present as an offering.' The

people told him, 'Sacrifice something, even if it be a fly.' So he presented a fly (to their Idol). They opened the way for him, and thus he entered the Hell fire. They said to the other, 'Sacrifice something.' He said, 'I will never sacrifice anything to any other than Allaahuﷻ-s.w.t, Most Majestic and Glorious.' So they struck his throat and killed him, and so he entered Paradise."

Important issues of the Lesson-Zabeeha.

The curse on those who sacrifice to any other than Allaahuﷻ-s.w.t.

A Curse is upon those who curse their parents (by cursing others' parents and in turn, the latter curses his parents).

Cursed is the person who shelters the heretic (Muhdith) in religion. That is, a person innovates something that is necessarily only Allaahuﷻ-s.w.t*'s right to do and then seeks shelter with someone who assists him in it.*

A Curse is upon him who unjustly alters the landmark, i.e. the boundaries that differentiate one person's land from his neighbor's, and changes them to encroach upon that land or obstruct it.

The simple but tremendous story of the fly.

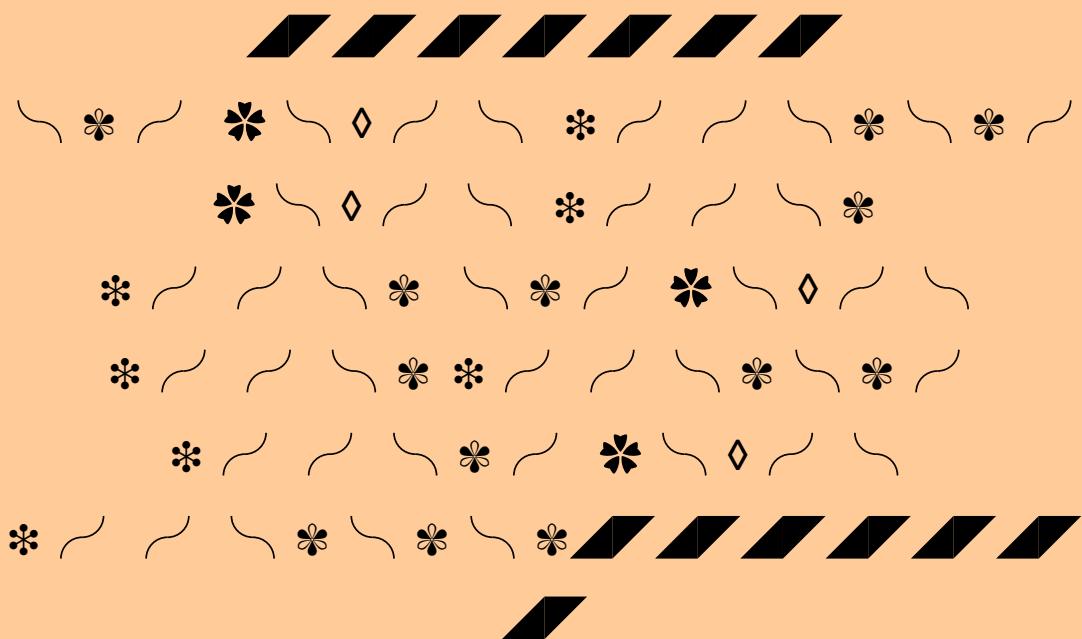
The person who presented a fly to the idol went to Hell though not intending to do such an act (beforehand). Indeed, he did it to save himself from the threat of idolaters.

Knowing how hated Shirk is to the hearts of the believers in the case of the man who was patient in facing execution and did not give-in to their demand in spite of the fact that they only demanded an

external act from him.

The man who went to Hell-fire was a Muslim. If he had been a disbeliever (Kafir), the Prophet (Peace be upon him) would not have said: "He went to Hell merely for a fly."

This is a confirmation of the "Hadeeth" Paradise is closer than the laces of your shoes and the Hell-fire is likewise."

The action of the heart is crucial, even among the idol worshippers.

عهد و وفاء و نذر لغيره_

VOW TO OTHER THAN Allaahuﷻ-s.w.t' IS AN ACT OF SHIRK

Allaahuﷻ-s.w.t´ the Most Exalted said:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (76:7)

(-Al Quran-) (Because) they fulfil يُوفُونَ ---the بِالنَّذْرِ vow ---و and---they يَخَافُونَ fear---- a يَوْمًا day ---whereof the شَرُّهُ evil ---is wide كَانَ مُسْتَطِيرًا -spreading, (76:7)

(-English Pickthall-)

وَمَا أَنْفَقْتُم مِنْ نَفَقَةٍ أَوْ نَذَرْتُم مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (2:270)

.(-Al Quran-) And و ----- مَا whatever ----you أَنْفَقْتُم spend ----- مِنْ from (your)--- نَفَقَةٍ spendings (e.g., in Sadaqah - charity, etc. ----for Allaahu ﷻ -s.w.t's ---Cause)---- أَوْ or ----(whatever)---- نَذَرْتُم vow you - make ---- مِنْ of--- your نَذْرٍ Vows,--- be فَإِنَّ sure ----- اللَّهَ -Allaahu ﷻ -s.w.t' --knows- يَعْلَمُهُ ----- it all-----. و And --- لِ -for the ظَّالِمِينَ Zalimun (wrong-doers, etc.) ----there are--- وَمَا no مِنْ -----helpers. أَنْصَارٍ ---- (2:270)... (-English Hilali and

Narrated 'Aisha (r.a.) that Allaahuﷻ-s.w.t''s Messenger (Peace be upon him) said: "Whoever vows that he will be obedient to Allaahuﷻ-s.w.t', he should be obedient to Him, and whoever made a vow that he will disobey Allaahuﷻ-s.w.t', he should not disobey Him." (Al-Bukhaari)

Important issues of the Lesson

Fulfillment of the vow is obligatory. Since making a vow is an act of worship to Allaahuﷻ-s.w.t*, then directing a vow to other than* Allaahuﷻ-s.w.t *is committing Shirk. Any vow, if based on disobedience (to*

Allaahu ﷻ-s.w.t *the Almighty) is not permissible to keep or carry out.*

السّلَامُ عَلَيْكُمْ

إستعاذة *SEEKING REFUGE FROM OTHER THAN ALLAAHU.* ﷻ *IS SHIRK*

Allaahu ﷻ-s.w.t' the Most Exalted said:

وَأَنّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ

بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا (72:6)

(-Al Quran-)

'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief. (72:6)

Translation By Hilali

Khawlah bint Hakim (Ra) said, I heard

Allaahuﷻ-s.w.t's Messenger (pbuh) say:

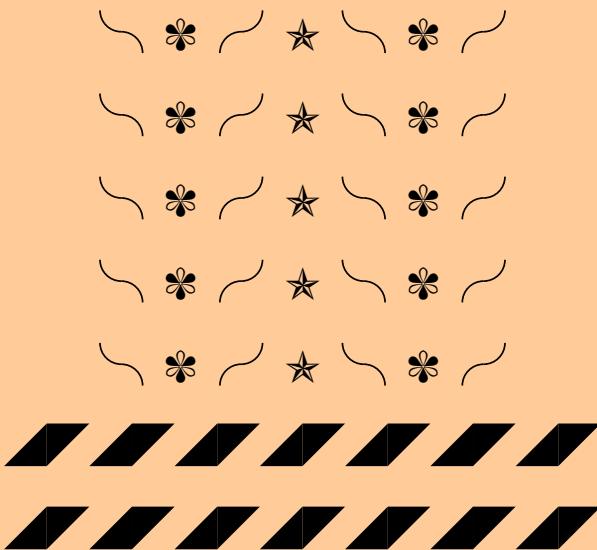
“Whoever goes into a dwelling and says (while entering it): ‘I seek refuge in Allaahuﷻ-s.w.t's perfect words from the evil (of those creatures) which He created’, no harm shall befall him until he departs from that place.” (Reported by Muslim)

Important issues of the Lesson

Seeking refuge from other than Allaahu-s.w.t is a form of Shirk (Polytheism).

Though it is possible that one can achieve some worldly benefit from a thing such as prevention of harm or evil, or gaining some advantage or good, it does not mean that it (dependence on such) is not Shirk.

The scholars use this Hadeeth to prove that Allaahu-s.w.t's Words are not created beings because to seek refuge in created things is Shirk.

The is the superiority of this invocation despite its being short.

إستغاثة SEEKING OF HELP FROM OTHER THAN ALLAAHUﷻ (ISTIGHATHA) OR TO INVOKE OTHER THAN HIM IS AN ACT OF SHIRK

Allaahuﷻ-s.w.t the Most Exalted forbade shirk...:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ

الظَّالِمِينَ (10:106)

(-Al Quran-)

And invoke not besides Allaahuﷻ-s.w.t, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers). (10:106)

(-English Hilali and Khan-)

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ (10:107)

(-Al Quran-)

And if Allaahuﷻ-s.w.t touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is

none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He{{Allaahuﷻ-s.w.t}} is the Oft-Forgiving, Most Merciful. (10:107)

(-English Hilali and Khan-)

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ (29:17)

(-Al Quran-)

..“You worship besides Allaahuﷻ-s.w.t only idols, and you only invent falsehood. Verily, those whom you worship besides Allaahuﷻ-s.w.t have no power to give you provision, so seek your

provision from Allaahu ﷻ-s.w.t (alone) and worship Him (alone) and be grateful to Him. To Him (Allaahu ﷻ-s.w.t) you will be brought back.[Alone]" (29: 17)

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ (46:5) (- Al -Quran).وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ (46:6) (-Al Quran-)

."And who is more astray than who calls (invokes) besides Allaahu ﷻ-s.w.t, such as will not answer him till the Day of Resurrection; and who are (even) unaware of their calls (invocations) to them?

And when mankind is gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worship of them." (46:5-6)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قَلِيلًا مَا تَذَكَّرُونَ (27:62) (Al -) (-Quran

."Is not He {{ Allaahu ﷻ-s.w.t }} ,Who responds to the distressed one, when he calls Him; and who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allaahu ﷻ-s.w.t? Little is that you remember!" (27:62)

At-Tabarani narrates with his Isnad (chain of the

narrators): During the days of the Prophet (Peace be upon him) there was a hypocrite who used to harm the believers. Some of them (the believers) said, “Come (support) with us while we appeal to Allaahu ﷻ-s.w.t’s Messenger (Peace be upon him) for assistance against this hypocrite.” The Prophet (Peace be upon him) replied, “Verily, no one should seek to me for assistance. Indeed, it is Allaahu ﷻ-s.w.t Who is to be sought for assistance and help.”

Important issues of the Lesson

It is greater Shirk to call upon any one other than Allaahu ﷻ-s.w.t*.*

Even the most pious person, if he calls for help from other than Allaahu ﷻ-s.w.t*, only for the*

gratification of someone else, he will become one of the Zaalimoon (wrongdoers, polytheists).

Calling others for help besides Allaahuﷻ-s.w.t *is of no benefit in this world and it leads to disbelief (Kufr).*

Requests for sustenance and provision should not be done other than from Allaahuﷻ-s.w.t*, just as Paradise can be requested from none other than Him.*

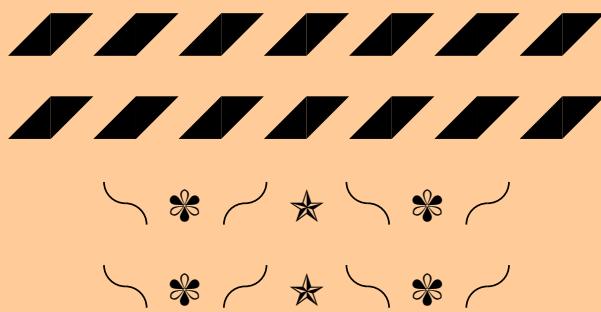
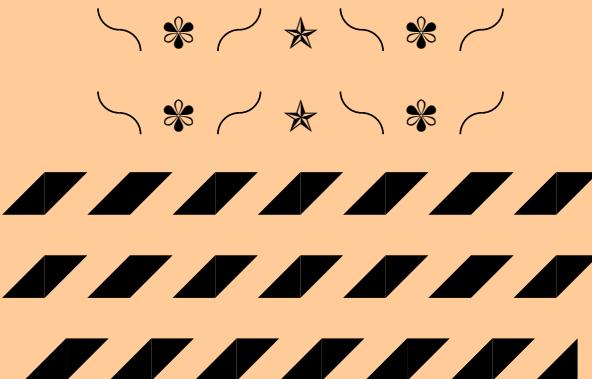
There is none more misguided than the one who calls on other than Allaahuﷻ-s.w.t*.*

To whom the call is made (besides Allaahuﷻ-s.w.t*) everyone is unaware of the supplication of the caller; he knows nothing about it.*

The call will be the cause for anger and enmity of the one called towards[false dity] , and the caller.

The call is regarded as worship of the one called upon.

The one called upon [false dity] will deny and reject this act of worship towards him (on the Day of Judgment). This is why such a supplicant is the most astray of the people.

It is an Astonishing admission by the idolaters that none relieves the one in distress other than Allaahuﷻ-s.w.t*. That is why, even they themselves call upon Him{{*Allaahuﷻ-s.w.t}} *in times of extreme difficulty with utmost religious sincerity, as a last resort ,after the futility of seeking help from other false deities.*

إتخاذ القور مساجدا

THE CONDEMNATION OF THE ONE WHO WORSHIPS ALLAAHUﷻ-s.w.t. AT THE GRAVE OF A RIGHTEOUS MAN AND HOW THIS EQUATES TO THE WORSHIP OF MAN

In the Sahihain (i.e. Al-Bukhari and Muslim), Aisha (r.a.) reported: “Umm Salamah mentioned to

Allaahu ﷻ-s.w.t.'s Messenger

(Peace be upon him) that in Abyssinia she saw a church full of pictures and statues. The Prophet (Peace be upon him) said: "When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allaahu ﷻ-s.w.t.. They combine the two evils; worshipping at the graves and making graven images and statues."

Also mentioned in Al-Bukhari and Muslim, that 'Aisha (r.a.) narrated: "When death approached Allaahu ﷻ-s.w.t.'s Messenger (Peace be upon him) he began to draw a piece of cloth (bed sheet) over his face, (sometimes covering and sometimes removing because of distress). He (Peace be upon

him) said in that state: "Allaahu ﷻ-s.w.t.'s curse be upon the Jews and the Christians for taking the graves of their Prophets as places of worship", and warned the people about their actions. Had there not been any fear of making the Prophet's grave a place of worship, his (Peace be upon him) grave would have been as open as the graves of his Companions (r.a.)."

Muslim reported from Jundub bin Abdallah (r.a.) who narrated: I heard the Prophet (Peace be upon him) say only five days before his death: "I am free and clear towards Allaahu ﷻ-s.w.t. of having any of you as my Khalil (specially close friend). Verily, Allaahu ﷻ-s.w.t. has taken me as His Khalil just as He had taken Ibrahim (Peace be upon him) as a Khalil. (If not for this) I would have taken Abu Bakr (r.a.) as a Khalil. Beware of those who

preceded before you. They used to make their Prophets' graves into places of worship, I forbid you to do so."

He (Peace be upon him) forbade this at the end of his life. After this [prohibition of taking graves as Masjid (place of worship)], he cursed anyone who did any such deed within this context. Prayer at the graves is one of these deeds, even if no Masjid has been built. This is the meaning of his (Peace be upon him) words "He feared (his grave) would be taken as a Masjid". The Companions never built any places of worship around his grave. Any place which is intended for prayer or where prayer is performed has indeed been a Masjid.--the prescribed place for Sujood-i.e.Prostration for

Allaahuﷻ-s.w.t.

Just as the Prophet (Peace be upon him) said: "The

whole earth has been made for me a Masjid and it is pure and clean."

Ahmad has reported a good Sanad that Ibn Mas'ud (r.a.) narrated in a Marfu' Hadeeth "The Most evil men are those upon whom the (signs of) Hour (of Resurrection) comes while they are still alive, and those who take graves as places of worship (Masaajid)". [Abu Hatim in his Sahih also reported this.]

Important Issues of the Lesson on graves

The warning of Allaahu ﷻ-s.w.t.'s Messenger (Peace be upon him) on the one who builds a mosque to worship Allaahu ﷻ-s.w.t. near the grave of righteous persons even with a good

intention.

Prohibition of statues and likeness and the gravity of the matter.

Prophet (Peace be upon him) strongly and Repeatedly prohibited the turning of his grave into Masjid even before it had come into existence.

It was the practice of the Jews and Christians to turn the graves of their Prophets into places of worship.

His curse on the Jews and Christians for this practice.

His intention in doing so was a warning to us regarding his grave.

This is the the reason why Sahaabah , did not raise his grave.

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The meaning of taking the graves as Masjid.

The Prophet (Peace be upon him) linked those who took the graves as Masaajid to those upon whom the Hour will occur while they are still alive. He mentioned the means to Shirk before its actual occurrence along with its final consequence.

The inclusion by the Prophet (Peace be upon him) in his speech of a refutation of the two worst sects of innovators just five days prior to his death. Some scholars have not included these two sects in the 72 sects. These sects are Ar-Rafidah and Al-Jahmiyah. The occurrence of Shirk and grave worshipping was due to the Rafidah sect, and they were the first to build Masjids over the graves in many places , where ever they gained political dominance and weildef power , taking advantage of the ignorance of the masses..and this trend continue for ages...

.

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

1-The Suffering of the Prophet (Peace be upon him) with pain and affliction from the agony of death didnot deter him from warning his followers of the GRAViTY OF GRAVES.

2-A clear declaration that As-Siddiq (Abu-Bakr) (r.a.) was the best Companion.

3-The indication to him (Abu-Bakr) as caliph [successor to the Prophet (Peace be upon him)].

غلو في اصحاب القبور

EXAGGERATIONS IN THE GRAVES OF RIGHTEOUS PERSONS TENDS TO MAKE THEM LIKE IDOLS WORSHIPPED BESIDES

Allaahu ﷻ-s.w.t

Imam Malik (r.a.) recorded in his book Muwatta that the Prophet (Peace be upon him) said: “O Allah! Never turn my grave into an idol to be worshipped. Allaahu ﷻ-s.w.t’s wrath intensified on a people who turn their Prophets’ graves into Masaajid.”

Concerning the verse: “Have you then considered Al-Lat and Al-Uzza.” (53:19) Ibn Jarir (At-Tabari) reported from Sufyan, from Mansur, from Mujahid:

“He (Lat) used to serve the pilgrims by preparing Saweeq (fine flour of barley or wheat mixed with water and ghee) for them. After his death, people began to stay confined at his grave for the purpose of reward.”

The same was reported by Abul-Jawza (r.a.) from ibn Abbas (r.a.). Ibn Abbas (r.a.) reported:

"Allaahuﷻ-s.w.t's Messenger (Peace be upon him) cursed the women who visit the graves. He (Peace be upon him) also cursed those who set up mosques over graves and put lamps over them." [This Hadeeth is confirmed by Abu Dawud, At-Tirmidhi, Ibn Majah and An-Nasa'i].

Important issues of the Lesson.

Explanation of idols.

Explanation of worship.

The Prophet (Peace be upon him) did not seek refuge in Allaahuﷻ-s.w.t *except from that which he feared would occur.*

The Prophet's joining the supplication i.e. "O Allaahuﷻ-s.w.t*! Never turn my grave.." with the statement on people making the graves of*

Prophets as Masaajid.

Mention of the intense wrath of

Allaahuﷻ-s.w.t *(on those who indulge in such activities).*

Of most importance is the description as to how the worship of Lat, one of the major (pre-Islamic) idols, was started.

Lat was the name of a righteous person buried in that grave and the mention of the meaning behind (the idol) being named as such.

Curse of the Prophet (Peace be upon him) on the women who visit the graves and upon those who put lamps on them.

المسطفي ﷺ

AL-MUSTAFA (Peace be upon him) BLOCKED EVERY PATH LEADING TO SHIRK TO KEEP TAUHID

Allaahu ﷻ-s.w.t the Most Exalted said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ (9:128)

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (9:129)

(-Al Quran-)

..“Verily, there has come unto you a messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allaahu ﷻ-s.w.t, and begs Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers he is full of pity, kind, and merciful, But if they turn away, say: Allaahu ﷻ-s.w.t is sufficient for me. La Ilaaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the

Mighty Throne.” (Ch.9:V128-129).

Abu Huraira (r.a.) narrated that Allah’s Messenger (Peace be upon him) said: “Do not make your homes graves. Do not make my grave a place of celebration. Send your Salat (blessings, graces, honors and mercy) on me. Your Salat will be conveyed to me, wherever you may be.” [Abu Dawud recorded this Hadeeth with reliable chain of narrators].

And Ali bin Hussain narrated: He saw a man at a place that was at the grave of the Prophet (Peace be upon him) and he would go to it and supplicate. So he (Ali bin Husian) prevented the man and instructed him saying, “Should I not tell you a Hadeeth which I heard form my father who in turn heard it from my grandfather [Ali (r.a.)] who reported from Allah’s Messenger (Peace be upon

him)? He said: 'Do not take my grave as a place of celebration, nor your homes as graves, make salat upon me, for, your salutation will be conveyed to me from wherever you are.' " [Al-Mukhtarah (the collection of Imam Al Maqdassi)].

Important issues of the Lesson

The Prophet (Peace be upon him) did his best to keep his Ummah outside the boundaries of Shirk as far away as possible.

The Prophet's (Peace be upon him) concern for our well being and success and his compassion and mercy.

The Prophet (Peace be upon him) forbade visiting his grave in a certain manner, though visiting graves is among the best of deeds.

The Prophet (Peace be upon him) forbade us

making excessive visits to graves.

He urged people to perform voluntary prayer at home.

It is established among the Companions (r.a.) that offering Salat in the cemetery is prohibited.

The explanation that a person's invocation of Salat and salaam upon the Prophet (Peace be upon him) is conveyed to him even if he may be far away. As such, there is no necessity to be in close proximity to his (Peace be upon him) grave as some people misconstrue.

The Prophet (Peace be upon him) is in Al-Barzakh where the salat and salaam of his Ummah are conveyed (to him).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (5:6)

(-Al Quran-)

O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse)

and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful. (5:6)

(-English Hilali and Khan-)

Purification:

الطهارة*-At-Tahaarah.*

The Command of

Allaahuﷻ.s.w.t

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ

كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (5:6)

(-Al Quran-)

يَاO ----أَيُّهَاYou[plural You] ---الَّذِينَwho---آمَنُوا believe!--- إِذَاWhen-- you-all-- قُمْتُمْ intend [..to stand up] to--- إِلَىoffer As-الصَّلَاةSalat (the prayer), -فthen---اغْسِلُواwash---your وُجُوهَكُمْfaces--- وand ---yourأَيْدِيَكُمْ hands

(forearms) ---up إِلَى to--- the الْمَرَافِقِ elbows,

---وَ-and-----rub امْسَحُوا (by passing wet hands

over) ---your بِرُءُوسِكُمْ heads---, وَ and--- (wash)

your أَرْجُلَكُمْ feet --up إِلَى to---two الْكَعْبَيْنِ

ankles. ----وَ And ---إِنْ If--- you كُنْتُمْ are--- in a state

of جُنُبًا Janaaba (i.e. had a sexual

discharge)----, فَ then---purify اطَّهَّرُوا

(yourselves..bathe your whole bodies).----وَ But----

إِنْ ---if--

- you كُنْتُمْ are ---مَرْضَىٰ-ill ----أَوْ or ---عَلَىٰ-on a

سَفَرٍ journey ----أَوْ or ---any of أَحَدٌ مِنْكُمْ you ----

جَاءَ comes -----مِنَ from answering the الْغَائِطِ call

of nature(excreting solids and not mere urine)----أَوْ

or--- you have (touched women and had sex)been

in لَٰامَسْتُمُ contact with---- النِّسَاءَ women---

and ف then---you ----لَمْ donot---تَجِدُوا find---

مَاءً water---, فَ then--- (perform

تَيَمَّمُوا) Tayammum--(with)---طَيِّبًا clean ---earth

صَعِيدًا--- and فthen---امْسَحُوا rub-- ب(with)---

مِنْهُ from it[clean earth]---

your وُجُوهِكُمْ faces--- وَ and---Your أَيْدِيكُمْ

hands.ۚ -------

اللَّهُ Allaahu ﷻ.s.w.t---. does مَا not

----يُرِيدُ want ----to make لِيَجْعَلَ ---for عَلَيْكُمْ you---

حَرَجٍ مِنْ hardship, ---وَلَٰكِنْ but ---He يُرِيدُ

Presented by Khatija Begum and Zulfequar Ali.
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wants ---to purifyلِيُطَهِّرَكُمْ you---,وَ and--- to

لِيُتِمَّcomplete ---His نِعْمَتَهُFavour ---onعَلَيْكُمْ you

---soلَعَلَّكُمْ that you ---(may) beتَشْكُرُونَ thankful.

--- (5:6) (-English Hilali and Khan-)

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ

عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ

وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ

عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ (8:11)

when He covered you with a (Remember)

slumber as a security from Him, and He caused

water (rain) to descend on you from the sky, to

clean you thereby and to remove from you the Rijz

of Shaitan (.whispering, evil-suggestions, etc)

and to strengthen your hearts, and make ,(Satan)

your feet firm thereby. (8:11)

.(-English Hilali and Khan-)

الماء *WATER,*

Types of water & it‹s IMPURITIES

Water can be divided into 2 categories:

1. CLEAN Water which is permissible for Wudhu;
2. UNCLEAN water, which is not permissible for Wudhu.

CLEAN WATER: الماء المطلق

Mutlaq Water -

Natural water such as Rain water, Sea water and altered water because of its being in a place for a

long time, like a pond or lake and is mixed with algae, tree leaves etc., which cannot be removed from it.

Water even though mixed with clean elements such as soap, flour or salt etc. to some extent, can still be called water.

A large quantity of water, which is equal to or more than 2 Qullas. This water, even if it is mixed with impure substances, but does not change its taste, color or odor, is considered clean water.

Note:1 Qulla is equivalent to about 95.62 liters.

UNCLEAN WATER

الماء المنكدر :{غير طاهر :}

(unusable for purification.)

If any impurities are mixed with a small quantity of

water, which is less than 2 Qullas, then this water is considered unclean, regardless of whether or not there is a relative change in taste, color or odor of the water.

If any of the impurities are combined with a large quantity of water -2 Qullas or more, but the taste, color or odor of water is already changed or altered.

IMPURITIES

a. Human excrement

b. His urine

c. Shed blood - Blood shed under any circumstances.

d. Dog’s saliva

e. The urine and stool of animals that are not permissible to eat.

f. Swine

g. Dead animals except:

Dead animals of the sea and locusts ,
Dead animals that have no running blood e.g. a fly,
Hair, fur, feathers, bones, horns and hooves of dead animals that are permissible to eat when they were alive.

الْمُتَطَهِّرِينَ ...... Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.). (2:222)

CONDITIONS for Wudhu

1. Acceptance of the Islamic faith.
[Must be a Muslim]

2. Sanity.[Sound Mind]

3. Consciousness.[Alert and in senses]

4. Intention (An-niyyah).
The intention need not be uttered, but is kept in mind during the Wudhu.

5. Purifying oneself from urine and excrement by using water (Istinja), stone or tissue (Istijmar) and also purifying from all kinds of impurities.

6. Using clean and lawful (halal) water.

7. Ensuring that the water is not prevented from reaching the skin.

In the case of those who are afflicted with physical condition of permanent wetting of urine (incontinence), frequent passing of wind or for women suffering from prolonged flows of blood, they should take wudhu when prayer time is due. Their wudhu is not broken, even if any of the above afflictions occurs, while they are in prayer

.*HOW TO PERFORM WUDHU & WIPING OVER THE SOCKS*

The essential and voluntary acts are integrated here

to demonstrate how the Prophet (Peace be upon him) used to perform wudhu (ritual purification).

1. Making the intention (Niyyah) to perform wudhu as an act of sincere homage and worship for the pleasure of Allaahuﷻ (SWT). The intention is not to be uttered but it should be kept in mind during the wudhu.

2. Invoking Allaahuﷻ (SWT). at the start of the wudhu by saying “Bismillah” (In the Name of Allaahuﷻ (SWT).).

3. Washing the hands up to the wrists three times, while rubbing them and allowing the water to reach between the fingers.

4. Rinsing the mouth with water thrice, preferably using “Miswaak” - (tooth stick), tooth brush or

fingers to brush the teeth and the gums. Regarding the importance of miswak, the Prophet (Peace be upon him)said, “ If it had not been a great burden on my Ummah, I would have ordered them to use the miswak at every wudhu.” Narrated by Imam Maalik.

5. Cleaning the nostrils by sniffing water in and out three times.

6. Washing the entire face thrice using both hands from the top of the forehead down to the bottom of the chin and from ear to ear.

7. Washing the arms three times up to the upper end of elbows, right arm first and then the left. Arms should be rubbed while being washed.

8. Moistening both hands and passing them over the head starting from above the forehead down to the nape (the back of the head) and from there

bringing the hands forward up to the forehead.[Once only] Do not wet the neck.

9. From the head, without wetting the hands again wipe the earlobes, using the forefingers to wipe the inner part of the lobes and the thumbs for the outside part.

10. Washing both feet up to the ankles three times, beginning with the right foot and the left foot. Both feet should be rubbed while they are being washed and water should freely pass between the toes.

المسح علي كفين *WIPING OVER THE SOCKS*

1. If someone's wudhu gets nullified, then it is allowed to wipe over the socks with wet hands,

instead of washing both feet when renewing one's wudhu, on condition that the socks were put on after washing the feet in the first wudhu and before the same was nullified.

2. A traveler may avail himself of this privilege continuously for three consecutive days and nights (72 hours), but a resident may do so for only one day and one night continuously (24 hours). The period begins with the first wiping and not when one makes wudhu initially.

HOW WIPING OVER THE SOCKS IS DONE

Wiping is done according to the traditions of the Prophet (Peace be upon him) as follows:

After removing the shoes, wet hands are passed only over the upper surface of the socks without the need to

wipe the bottom part (sole).

WHEN THE WIPING PRIVILEGE CEASES OR IS FORFEITED

The wiping privilege becomes useless in the event that one or more of the following occurs.

1. When the maximum timing allowed as discussed above end.
2. The moment the socks are removed.
3. When any of the cases requiring Ghusl (a complete bath) occur.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ (13:13)

(-Al Quran-)

.And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment. (13:13)

(-English Hilali and Khan-)

شروط الودو *ESSENTIAL ACTS OF WUDHU*

1. Washing the entire face once (including rinsing of the mouth and cleaning of nostrils.

2. Washing each arm up to the elbows once.

3. Wiping the whole head once by wiping wet hands from the hairline to the nape of the neck and back.

4. Washing both feet up to the ankles.

5. Ensuring that the above (4) acts are performed in the given sequence.

6. Performing the wudhu actions continuously and without unnecessary until completion.

مفسدات الودو_

Mufsidaatu-l-Wud'u--

-MATTERS THAT INVALIDATE THE WUDHU

The person will remain in a state of wudhu until any of the following matters is committed.

1. Passing of excrement, urine or wind. When someone passes urine and/or excrement, it

becomes mandatory upon such person to remove the filthiness of these things before performing wudhu. Clean water should be used for this purpose. The person may also resort to the use of certain dry objects, such as stones, dry wood or tissue to remove the filth. This is known as "Istijmaar". While using these dry objects, it is preferable to use them in odd numbers, such as 3 or 5 etc., The person should ensure that no drops of urine of stains of foulness remain on his/her body or clothes.

2. However, in the case of persons afflicted with permanent wetting, or frequent passing of wind and women suffering from prolonged flows of blood, such persons are required to perform wudhu only once, immediately before the start of prayer. Their wudhu would remain valid, even if the above problems occur, while that person is in the middle of prayer.

3. Eating of camel's meat.4. Sleeping, during which a person loses consciousness.5. Loss of consciousness from insanity, fainting, etc.

6. Touching of sexual organs intentionally, directly and when naked or unclothed.

التيمم *AT-TAYAMMAM*

The Command of Allaahu ﷻ.s.w.t

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۚ

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا (4:43) (-Al Quran-)

O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or

you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving. (4:43)

(-English Hilali and Khan-)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (13:28)

(-Al Quran-)

.Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. (13:28)

(-English Hilali and Khan-)

THE EARTH (SOIL) TO BE USED FOR AT-TAYAMMUM

Tayammum is ritual purification with clean earth, soil, sand or stone.

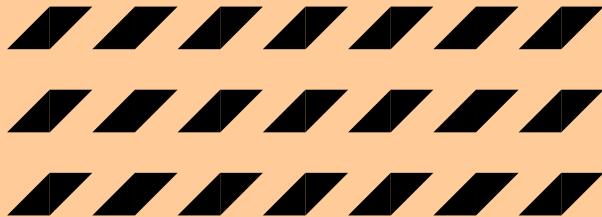
HOW TO PERFORM Al-TAYAMMUM

1. The person should first intend by heart to perform al Tayammum.

2. Strike the soil with the palms of both hands.

3. Wipe the face using both palms once.

4. Thereafter, the person uses the left palm to wipe the back of the right hand up to the wrist, and then uses the right palm to wipe over the back of left

hand up to the wrist.

الغسل *CIRCUMSTANCES WHEN GHUSL (OBLIGATORY BATH) IS REQUIRED*

1. After the discharge of semen, as a result of stimulation whether asleep or awake, (i.e. in wet dream). This state is known as “JUNUB” in Arabic. If no wetness is traced in one’s clothing, bathing is not obligatory. But, in case wetness or moistness is found without recalling any dream, ghusl becomes obligatory.

2. After sexual intercourse (or the mere coming together of the sexual organs of the man and

woman, even though there may be no actual ejaculation), ghusl is obligatory.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (2:222)

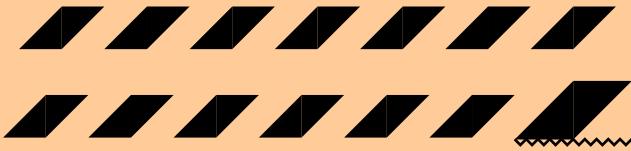
[[*And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (2:222) (- Sahih Int.-)]]*

..3. A woman has to perform ghusl, after the menstrual period and also After sexual intercourse.

4. A woman has to perform ghusl, 40 days after

childbirth or after child delivery.

5. When a disbeliever newly embraces Islam, he has to perform ghusl.

6. When a Muslim dies, ghusl is required for him/her.

طريقة الغسل *HOW GHUSL IS PERFORMED*

Both the essential and voluntary acts are now integrated here below to demonstrate how the Prophet(Peace be upon him) used to perform the ghusl:

A. Intend by heart to perform ghusl - and say Bismillah.

B. Wash both hands up to the wrists three times.

C. Wash one’s sex organs.

D. Perform wudhu as usual in the manner already prescribed, except that the washing of feet would be delayed until later, when the rest of the body is bathed.

E. Pour water over the head three times, massaging the hair to allow the water to reach its roots.

F. Pour water liberally over the entire body, starting with the right side and then the left, ensuring that no part of the body is left untouched by water, including the armpits, inside of the earlobes, inside the navel, between the fingers and the toes etc.,

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنقُضُونَ الْمِيثَاقَ

(13:20)

(-Al Quran-)

[Muslims are]Those who fulfill the Covenant of Allah and break not the Mithaq (bond, treaty, covenant); (13:20)

(-English Hilali and Khan-)

تنبيهات_الغسل NOTES on GHUSL :

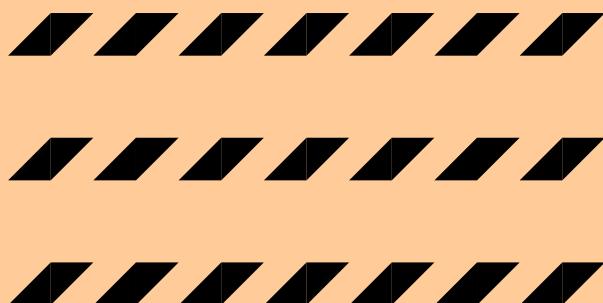
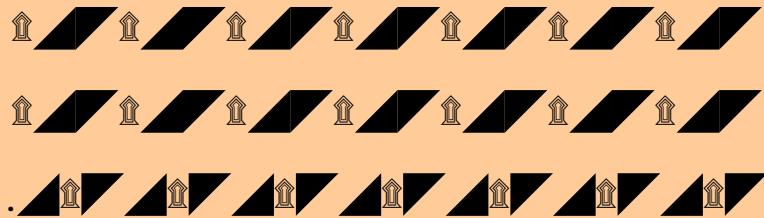
1. A woman performs ghusl just as the man does, except that if she has plaited hair, she need not undo it. She only needs to throw three handfuls of water over her head.

2. After completing the ghusl a person may recite the supplication for concluding the ghusl, which should be recited outside the bathroom/toilet, the same supplication recited after completing wudhu.

3. When water is just nearby, but the person could not fetch it due to fear for his/her life, family and wealth (e.g. danger from beasts or lawless human beings in the vicinity) then, Tayammum can be performed.

4. When there is not enough water and one is forced to save what is available for drinking and/or cooking, then Tayammum is allowed.

And perform As-Salat (Iqamat-as-Salat), and give Zakat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Raki'un. (2:43)

(-English Hilali and Khan-)

The prayer has obligatory pillars which must be fulfilled for its validity, and these are as follows:

1. Al-Qiyaam- prayer is to be performed in a standing position if a person is physically capable.

2. Takbeerat-ul-Ihraam,that is saying "ALLAHU AKBAR", at the commencement of the prayer.

3. Al-Fatihah– The recital of the opening chapter of the Holy Quran in every Raka'a.

4. Ar-Rukuu'- this is the bowing posture wherein the head and back are positioned on the same level and both hands are rested on the knees with the fingers spread apart.

5. Raising up from rukuu' position.

6. It is required to stand up from the rukuu' position in such a way that the person feels that all his/her backbones are straightened.

7. As-Sujuud- Prostrating oneself in such a way that the following seven parts of the body are firmly placed on the ground. i.e. forehead together with the tip of the nose, both palms, both knees, the bottom surface of toes of both feet.

8. Raising the head from the Sujuud position.

9. It is required to sit upright during the pause between the two prostrations.

10. Taking a sitting position for the recitation of "At-Tashahud".

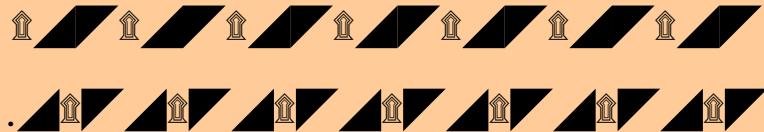
11. Recitation of "At-Tashahud"- words of witness.

12. Reciting the words of supplication for the Prophet (Peace be upon him)

13. Conclude the prayer with the words of peace "Tasleem". i.e. "Assalamu Aleykum Wa Rahmatullahi Wa Barakaatuhu."

14. While fulfilling the above pillars of salaat, the person should be in a state of tranquillity.

The aforementioned factors are the pillars of the prayer, wherein if any of them is missed, it is required to repeat the whole Raka'ah (Unit) in which the pillar was omitted. But if the Takbeerat-ul-Ihraam - (the first Takbeer that initiates you to the prayer), is omitted, then it

becomes necessary to repeat the whole salaat.

شروط الصلوٰة Shurootus-Salaah- --CONDITIONS OF SALAAT

1. **Acceptance of Islamic Faith**- disbelievers are not required to perform Salaat until they believe in Allah (SWT) and bear witness that there is no God but Allah and bear witness that Muhammad (Peace be upon him) is His Messenger.

2. **An-Niyyah**- In Arabic, it means intention by heart to perform the particular prayer.

3. **Cleanliness**- This includes cleanliness of the body, the worn cloth and the place where the prayer is performed.

4. Purification- this refers to the performance of Wudhu (or Ghusl as the case maybe) prior to undertaking the prayer.

5. Clothes and concealing of the 'Awrah- For man, it is essential that he be covered at least from navel to the knees all around, while in the case of a woman, her body should be totally covered except for the face and hands up to the wrists. But if there are men around, she should cover her body totally including the face and wrists.

6. Facing the "Qiblah"- A person who prays, must face towards the direction of the sacred mosque in Makkah. If a person is in a strange place, and is not in a position to find out the right direction of Qiblah, he/she can make the best guess of the Qiblah and perform the prayer.

7. Timing- prayers are to be observed at the

prescribed times.

واجبات الصلوٰة NECESSARY DUTIES OF SALAAT (WAAJIBAATU-SALAAT) AND HOW TO RECITE "TASHAHHUD"

In addition to the proceeding 14 pillars of prayer, there are also certain necessary duties, which need to be fulfilled in the course of the salaat. They are as follows:

1. All Takbeers except Takbeerat ul-Ihram.

2. Saying " SUBHANAA RABBIYAL ATHEEM", (once) in Rukuu position.

3. Saying "SAMI ALLAHU LIMAN HAMIDAH"(once)

while resuming standing position from the Rukuu, whether the person is an “Imam” - leading the prayer or is praying alone.

4. Saying “RABBANA WALAKAL HAMD” (once) after resuming the standing position from the Rukuu. This is required from the Imam, from the congregation and also when the person is praying alone.

5. Saying “SUBHANA RABBIYAL A’LAA” (once) when in Sujuud (Prostration) position.

6. Saying “RABB IGHFIR LEE” in the sitting lull between the two prostrations of every unit of the prayer.

7. Taking a sitting position on the recitation of the first Tashahhud at the end of first two rakaats (units) of Dhuhr, Asr, Maghrib and Isha prayers.

8. Reciting the Al-Tashahhud (words of witness) after the end of first two rakaats of Dhuhr, Asr, Maghrib and Isha prayers. The above 8 acts constitute the necessary duties of the prayer and if one of them is missed unintentionally, then the person is required to correct the mistake by performing two prostrations of forgetfulness at the end of the prayer. However, if any of these duties is left out deliberately, then the whole prayer is nullified and shall require a repetition.

"At-Tahiyaatu lillaahi wasSalawaatu wat-Tayyibaatu, Assalaamu alayka ayyuha-n-Nabiyyu wa rah-mat- ullaahi wa

barakaatuhu. Assalaamu alaynaa wa ‘alaa ibadi-l-laahi-s-Saaliheena. Ash-hadu al-Laa-ilaaha ill-Allaahu wa ashahadu anna Muhammadan abduhuu wa rasooluhuu, Allahumma salli ala Muhammad wa ala aali Muhammad, kamaa sallayta ala Ibraaheema wa aali Ibraaheema. Innaka Hameedun Majeed. Wa baarik ala Muhammadiwwa ala aali Muhammadin kamaa baarakta alaa Ibraaheema was alaa aali Ibraaheema. Innaka Hameedun Majeed.”

THIS MEANS:

“Greetings, prayers and the good things of life belong to Allaahuﷻ.s.w.t.. Peace, mercy and blessings of Allaahuﷻ.s.w.t be on you, O Prophet. May peace be upon us and on the devout slaves of Allaahuﷻ.s.w.t. I testify that there is

no god but Allaahu ﷻ.s.w.t and I testify that Muhammad is His slave and messenger. O Allaahu ﷻ.s.w.t, bless Muhammad and his family as You blessed Ibrahim and his family. You are the Most Praised, the Most Glorious."

۞ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (3:133)

And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil); (3:133)

(-English Pickthall-)

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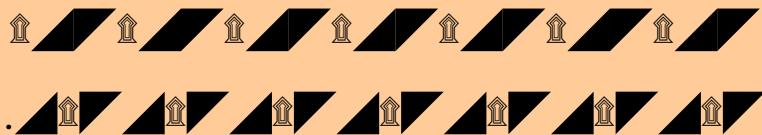

سنن الصلوٰة PREFERRED ACTS OF SALAT (SUNANUS-SALAT)

1. Saying the opening supplication (Dua ul Istiftaah) - “Subhaanaka Allahumma Wabi Hamdika Watabaaraka (-I)smaka Wata’ala jadduka Walaa Ilaaha Ghairuka” The meaning is: Praise and Glory be to Allaahuﷻ.s.w.t, Blessed be your name, Exalted be your Majesty and Glory. There is no God but you.

p

2. Put one’s right hand over his left hand and put them both over his chest while standing.

3. Raise one's hands up to the level of shoulders or near the lobes of his ears in the following cases:

i. Declaring: Takbeer ul Ihraam"

ii. Bows in Rukuu

iii. Raising from the position of Rukuu.

iv. Standing up after reciting the first Tashahud.

4. Saying more than one time"Subhaana Rabbi al Atheem" in the Rukuu.

5. Stating "Aameen" upon concluding the recitation of "Al Faatihah".

6. Remarking "Aoothu billahi Mi-nas-Shaytani-r-Rajeem. Bismillahi-r-Rahmani-r- Raheem."

7. Proclaiming more than one time"Rabbi ighfir lii", while taking a pause between the two prostrations. (Sujuud)

8. Keeping one's head and back level while bowing for Rukuu.

9. Should neither bring his hands close to his sides, nor stick his abdomen to his thighs, in the prostration position.

10. Elbows should be raised from the ground, while in prostration. Prophet Muhammad(Peace be upon him) said "and stretch not your hands on the ground as dogs."

11. Laying one's left foot flat on the ground and sitting upon it keeping his right foot erect while,

a. Reciting first Tashahhud;
b. Pausing between two prostrations;
c. in the last Tashahhud if the prayer consists of Two rakaa e.g. Dawn prayer

12. ATTAWARRUK - It is position of sitting, wherein

the person protrudes out his left foot from underneath his right leg, in such way that the person rests the left buttock on the floor. It is preferred to practise this, when sitting for the final Tashahud in the Dhuhr, Asr, Maghrib and Isha prayers.

مفسدات الصلوٰة

Mufsidaatus-Salaah-

THINGS (ACTIONS) THAT INVALIDATE PRAYER

1. Talking intentionally and deliberately (If are aware that your prayer will be invalidated if you talk).

2. Laughing.,3. Eating.,4. Drinking.,

5. Uncover one's body. ('Awrah as in lesson 26:5)

6. To shift position from the direction of Ka'aba.

7. To do any noticeable act or more outside the acts and movements of prayer

8. To do anything that invalidates the ablution.

9. To fail in observing any of the pillars of prayer, such as standing when capable, reciting al Fatiha etc.,

سجودالسحو SUJUUDU-SSAHWi

THE PROSTRATION for FORGETFULNESS

As human beings, we are by nature subject to mistakes and errors. As mentioned earlier, if a person fails to perform any of the pillars of the prayer and/or necessary duties, that person is

required to rectify the error by making two additional prostrations at the end of the prayer known as “SUJOOD Us-SAHW”. i.e. prostration for forgetfulness . But where a pillar(s) is omitted, a repetition of the missed pillar(s) is necessary. The four major types of errors due to forgetfulness are as follows:

If an addition is made to the prayer e.g. praying Dhuhr with 5 rakaa instead of 4, then the two additional prostrations for forgetfulness should be performed after saying “Assalaam”. (Words of peace).

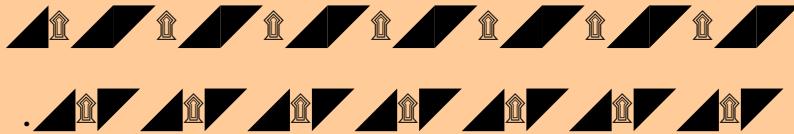
If a prayer is performed with a lesser number of rakaa than is required, e.g. to pray 3 rakaa for Dhuhr instead of 4. Then, the two additional prostrations for forgetfulness should be performed before proclaiming“Assalaam”.

If both an addition and omission is made in the course of the prayer, the forgetfulness prostration

can be done before declaring the“Assalaam”.

If a person is in doubt whether omission or addition is made to his prayer, he should consider it a deduction as a precautionary measure and perform Sujuud Assahw - the additional prostration for forgetfulness before affirming “Assalaam”.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (3:134)

Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good; (3:134).. (-English Pickthall-)

سجودالسحو و واجبانها INSTANCES REQUIRING "SUJUUDU-SSAHW":

A. Where a pillar of prayer is omitted.

1. When, for example, a person forgets to recite the "Al Faatihah"but remembers it before Rukuu, or in the process of proceeding to rukuu, then that person is required to resume a proper standing position and read the Al-Fatihah and some other verses from the Holy Quran as usual. If this omission occurred in the first rakaa and the person remembers the omission while in the course of the second rakaa, then that person should count the second rakaa as being the first rakaa. Accordingly, he will not count the first rakaa, in which the error

occurred, and proceed to perform one extra rakaa to complete his salaat. At the end of salaah, he will say“Assalaam”, after which he should perform two additional Sujuud Assahw - the prostration for forgetfulness, and again say his“Assalaam”.

2. If a person sitting in the final Tashahhud, remembers that he missed a prostration (in the same rakaa), then he should immediately perform the missed prostration and sit back again to repeat the recitation of Tashahhud. This person would then declare“Assalaam” to conclude the prayer, but thereafter he should perform the additional Sujuud Assahw - the prostration for forgetfulness, and then say the “Assalaam”again. The above two examples typify errors that occur in performing a pillar of salaat (Rukn-us-Salaat) while performing Salaat. In these situations, the person is not only required to

repeat the missed act, but he is also required to perform the two additional prostrations - Sujuudu-sSahw.

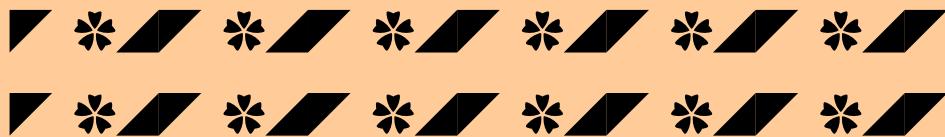
B. Where a necessary duty is omitted.

However, when someone misses a“WAAJIB” (Necessary duty) of the prayer, the additional two prostrations (Sujuud-Ussahw, will suffice. There is no need to repeat the missed act or the whole rakaa. Thus, if a Wajib act is missed and the person remembers the error, while he is in another stage station of the prayer,then he is not required to repeat the ignored act, but would proceed to complete the rest of the prayer. At the end, before saying “Assalaam”, he performs the additional two prostrations - Sujuudu-ssahw, the prostration for forgetfulness.

C. When a preferred act is omitted.

As for Sunnans (Preferred Acts) of the prayer which may be missed, there is no necessity to repeat those preferred acts, or to perform the Sujuudu-ssahw.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (2:110)

And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do. (2:110) (-English Yusuf Ali-)

الزكاة *Az-ZAKAAH*

This is a very important pillar of Islam and possesses enormous advantages like the following.

1. It meets the needs of the poor in the society.

2. It strengthens, fosters good relations between the rich and the poor, as everyone is naturally inclined towards the one who does good to him.

3. It purifies one's self and sanctifies it, and it purges one's morals of covetousness and miserliness that are natural in human beings.

4. It promotes generosity and sympathy in a Muslim towards needy persons.

5. It draws Allaahﷻ .s.w.t.'s Blessings; It causes increase in wealth and replenishes it.

Zakaah is obligatory on following four types of properties:

1. The produce of earth such as grains and fruits.

2. The grazing animals.

3. Gold and Silver.

4. Commercial Commodities.

For all types of properties,Nisab is fixed, which is the minimum amount or quantity liable to the payment of Zakaah, below which no Zakaah is payable.

The Produce of Earth:

The minimum quantity for produce i.e. grains, fruits, wheat, rice, dates, grapes, barley, etc. is 5 (five) wasq,or approx. 675 kgs. (six hundred and seventy five)

If in cultivation, irrigation was made through rains or canal or fountain etc., without any effort by the farmer, one-tenth of total produce is to be paid as Zakaah.

If the field was irrigated by waterwheels and other devices for irrigation, which involved labor; 5% of the total produce is to be paid as Zakaah.

And regarding the Zakaah of animals, a detailed study of it may be had from the authenticAHadeethof the Prophet (Peace be upon

him) or from scholars of AHadeeth,as we intend in this booklet only a brief account of the subject.

Gold, Silver and Cash etc.

The minimum amount (Nisaab) of silver for the Zakaah to become due on it, is 140 (one hundred forty) Mithqal, which is equivalent to 595 (five hundred and ninety five) grams. And the Nisaab of gold is 20 (twenty) Mithqaal which is equivalent to about 92 (ninety two) grams.

The Zakaah due on either gold or silver is one fortieth (1/40 or 2.5%) of the total quantity, provided one is in possession of the minimum amount of Nisaab mentioned above, of any one of them, and one year has passed.

The same ruling as in gold, true goods in the case of currency notes, coins or bills as well, be it dirhams, dinars, Dollars or others, provided its value reaches the minimum amount (Nisaab) of gold at current market value, and one year has passed over it. When the above conditions are fulfilled, one-fortieth part (1/40 or 2.5%) of the total value would be given out as Zakaah.

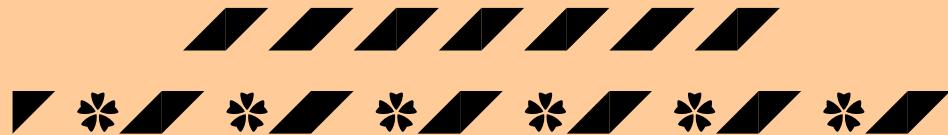
But as regards Zakaah on the benefit derived from the capital (i.e. Original amount), the condition of the passing one year, does not apply. The benefit would be included in the capital (original amount) at the same time of calculation for payment of Zakaah. Likewise the new births in grazing animals will be added to the original number of animals for the payment of Zakaah, if the original number reaches the Nisaab and completes a year, without due consideration of the time transpired over new

births.

The same rulings applies to the adornments of women, made from gold or silver for personal use or lending as loan, when these reach the Nisaab and one year has passed over them, in line with the opinions of the authentic scholars in the light of Prophet's saying:

"If any owner of gold or silver does not pay the Zakaah due on him, when the Day of Resurrection would come, plates of fire would be made out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among slaves, and he sees whether his path is to take him to Paradise or to Hell."

It is narrated by Amr bin Shu'aib that once the Prophet (Peace be upon him) on seeing a woman with two bracelets of gold in the hands of her daughter, asked her whether she gave out the Zakaah of it. When she replied in the negative, he (Peace be upon him) said, "Would you be pleased if Allaahu ﷻ.s.w.t. puts on you two bracelets made of fire in their place?" On hearing this she put them off. (Reported by Abu Dawud, At-Tirmidhi, Ibn Majah)

Also narrated by Umm Salamah (r.a.): while she was wearing an anklet of gold, she asked the Prophet (Peace be upon him), "O Messenger of Allaahu ﷻ.s.w.t.! Is it a Kanz (a hoarded wealth)?." The Prophet (Peace be upon him) replied,"If it has been purified (by paying Zakaah on it), it is not a Kanz (hoarded wealth)." This command is also supported by other AHadeeth.

Type of wealth Nisaab level

نصاب الزكاة--- *Rate of Zakaah*

Gold 92 Grams 2.5% personal use

Silver 595 Grams 2.5% personal use

Cash Notes, Coins equivalent to gold 2.5% present value

Produce of earth 675 Kilo grams 5% Manual irrigation

-do- 675 Kg. 10% natural irrigation - rain canal etc.,

Commercial Commodities gold equivalentvalue2.5% present value

Some scholars are of differing opinions that “the

gold for personal use or lending are exempt from Zakaah” and they have based such assumptions the following evidences:

The Hadeeth says that, “there is no Zakaah on the jewelry“ (for women). This is a weak Hadeeth because one of the narrators is considered weak;

There are sayings of some of the companions such as Anas, Jabir, Ibn Omar, Aisha, and Asma (r.a.) that there is no Zakaah on personal jewelry;

Narrated by Abu Huraira“ No sadaqa is due from a Muslim on his slave or horse,”reported by Al-Bukhari. Based on this hadeeth some of the scholars arrive at the opinion that the slave or horse of a man is equivalent to the jewelry of a woman and as such the verdict should apply.

With respect to such opinions, our position is that Zakaah is payable on personal jewelry because we

believe it is more in accordance with the ruling of al-Quran and Sunnah as explained above.

Commercial commodities and Land:

As regards the Zakaah on commercial commodities, the owner should calculate its value at the end of every year and one fortieth (1/40 or 2.5%) part of the present value would be given out as Zakaah.Whether its present value is equal to the purchase value or more or less does not matter here.

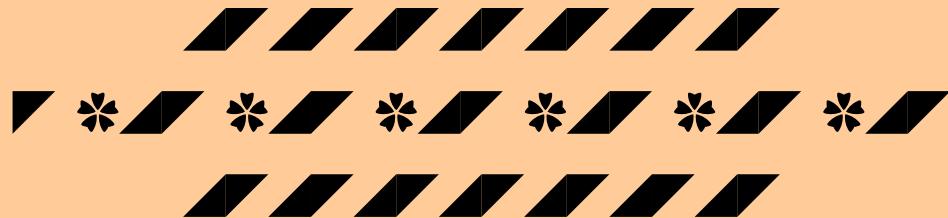
In accordance with the Hadeeth narrated by Samurah (r.a.): "Allah's Messenger (Peace be

upon him) enjoined us to give out Sadaqa(Zakaah) from whatever we prepare for sale.” (Abu Daud) This includes lands for resale, buildings, cars, machinery for deriving water or any other article obtained for resale.

Buildings...

As for buildings constructed for rent but not for sale, Zakaah should be paid on the rent after one year expires over the amount; but the building itself is not liable for Zakaah as it is not an item for sale. Likewise, personal cars for hire are liable for Zakaah since they are not meant for sale as the owner has purchased it for his use. And if the owner of the rental cars accumulates the returns up to the amount that is liable for Zakaah, then he should pay Zakaah if one year passes over such

money, whether he had kept it for personal expenses, or for expenses in marriage, or for such as settling debts or buying real estate or for any other purpose; this is in accordance with the evidence of Shari'ah (Islamic laws) on the obligation of Zakaah. According to the authentic views of scholars, debt cannot be an excuse for non-payment of Zakaah.

The same is true with the wealth or money of orphans and mentally retarded people; when it reaches the Nisaab and one year had passed the Zakaah must be paid, and the guardians should give out Zakaah on their behalf when a year passes over the goods.

Allaahu-ﷻs.w.t. Commands thus :::::: and categorizes those who deserve Zakaah in His Noble Qur’an: ۞ payments to others, than these Eight categories invalidates the Zakaah...but such givings will be accepted as صدقة a charity only ----and not .... as Zakaah...[in other words Zakaah is still DUE from that defaulter--person.]

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ

وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (9:60)

(-Al Quran-)

."As-Sadaqa (here it means Zakaah) are only for the Fuqara (poor who may beg), and Al-Masakin (the poor who never ask) and those employed to collect (the funds) and to attract the hearts of those who have been inclined (towards Islam); and to free captives; and for those in debts; and for Allaahuﷻ-s.w.t.'s cause (i.e. those who Strive for Allaahu-ﷻs.w.t.)

{{{Attention:-Schools and Organisations are out of the purview of this Devine Command and hence not ELIGIBLE FOR RECEIVING

ZAKAAH.}}} and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allaahu-ﷻs.w.t.. And Allaahuﷻ-s.w.t. is All-Knowing, All-Wise.”

Ch.9: V.60).

Nobody has the authority to change, add or remove any of these above eight categories of people defined by Allaahuﷻ-s.w.t., and Allaahu-s.w.t. is All-Knowing, All-Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (3:102)

O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have

surrendered (unto Him) (3:102) (-English Pickthall-)

غسل الميت HOW TO WASH the body DECEASED MUSLIM

To Prepare the dead body of the deceased for " Dafan " as follows:

1. When death is confirmed, the eyes of the deceased should be closed and jaws should be tied shut.

2. While washing the body, the ‘Awrah (See lesson 26) should be covered, body should be slightly raised and stomach is lightly pressed to get the waste out of it. Then the person who washes, wraps his/her hands with a wash cloth or the like, to clean

the expelled remains from the deceased's stomach. Then the washer should wash the dead as in Wudhu (ablution) for the Salaat (obligatory prayer). The head and beard is washed with water and Sidr (Lote tree leaves) or soap, and the right side of the body is washed before the left side. The body can be re-washed three times, with the last one requiring plain water.

Each time the stomach should be pressed. If there is any excretion, it should be washed and the anus should be
covered with cotton or the like. If it does not work then use plain earth or any medical material such as plaster, then wash the deceased again as in Wudhu.

If the washer feels that three washes are not enough to clean the body properly, then he can wash five or seven times. The body should be dried

with a clean cloth and some perfume should be applied to the hidden parts of the body and the sujood parts. It would be better to apply wood perfume (‘oud) to the entire body of the deceased and to the coffin. The washer can clip the fingernails, and trim the mustache of the deceased, but should not comb the hair. If the deceased is a female, then her hair can be groomed in three plaits and placed behind the back.

3. Shroud the body of the deceased (Kafn.) It is better to shroud the dead man’s body in three white pieces of cloth without using a shirt or turban. The three pieces should be rolled up together. It doesn’t matter if the dead body is
shrouded in a shirt, waist-sheet or a wrap.

The woman is shrouded in five pieces of cloth; a loose piece of cloth (dir), a veil, a waist-sheet and two wraps. The body is shrouded in one to three

pieces of cloth. A young female is shrouded in a shirt and two wraps.

4. People who are more entitled to wash the deceased man and pray for him and bury him are his male guardians e.g. father, the closest kin and so forth. Similarly female guardians are more entitled to wash a deceased female i.e. the mother, grand mother, closest female relatives, etc.,

The husband or wife can wash the deceased spouse, in the same way that the dead body of Abu Bakr (r.a.) was washed by his wife. Ali (r.a.) on the other hand, washed the body of his wife Fatima (r.a.) on her death.

From the earth We created you, and into it We will return you, and from it We will extract you another time. (20:55)

(-English Sahih Int.-)

صلوة الجنايز *The FUNERAL PRAYER*

Four Takbirs are uttered in the prayer.

1. Utter the first Takbir and recite "Al Faatihah". It is permissible to recite a Sura or one or two verses from the Quran, according to the Hadeeth and reported by Ibn Abbas (r.a.).

2. Utter the second Takbir and send salutations to the Prophet (Peace be upon him), as in Tashahhud.

3. Utter the third Takbir, and seek forgiveness from Allaahu ﷻ-s.w.t. E.g."O Allaahu-ﷻs.w.t!

Forgive our living, our dead, our present our absent our young our old our males and our females. O Allaahuﷻ-s.w.t! Who so ever among us You keep to live, make him to live in Islam, and whom so ever You cause to die, let him die in faith. O Allaahu-ﷻs.w.t! Forgive him, have mercy on him, heal him, be generous to him, cause his entrance to be wide and comfortable, wash him with the most pure and clean water and purify him from sins as a white garment is washed clean of dirt. Give him in exchange a home better than his home (on earth) and family better than his family, and let him into Paradise and Protect him from the trials of the grave and tortures of the Hell Fire. Make his grave wide and light it for him."

It is the Sunnah of the Prophet Muhammad (Peace be upon him) for the Imam to stand facing the Qiblah, in front of the head of a deceased male, and

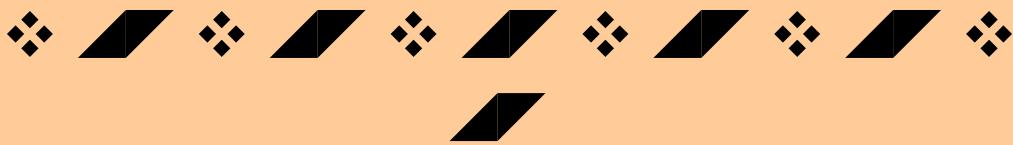
in front of the middle of a deceased female body. If there are more than one dead body, the male should be placed immediately in front of the Imam, followed by the female body. If there are children, the body of the male child should be placed after the male body. If the dead includes a female child, it should be placed after the older female body.

The bodies should be put in such a way that the head of the boy should be in line with the head of the man. The female body should be placed, after the boy, in such a way that the waist of the woman is in line with the head of the male. Similarly, the body of the girl should be in line with the elder female, and the middle of her body lies in line with the head of the male.

In this manner, the Imam stands in a position that the heads of all deceased males and the waists of all deceased females will be in front of the Imam. People attending the funeral prayer should stand

behind the Imam, and if one cannot find enough space behind the Imam, he can choose to stand at the right side of him.

All glory and thanks be to Allaahu-s.w.t and peace and blessings be upon the Prophet and his family as well as to his companions.

So, recite you of the Quran as much as may be easy for you. (73:20)

Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed. (44:58)

(-English Yusuf Ali-)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ
لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ (54:17)

And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition? (54:17)

قرءاة سور القرءان

HOW TO RECITE

Suratul- Faatiha

(The Opening Chapter)

Bis mi-llaahir Rahmaanir-Raheem

1. Al Hamdu-Lil-laahi Rabbil- Alameen.

1. All praises and thanks be to Allaahu ﷻ, the

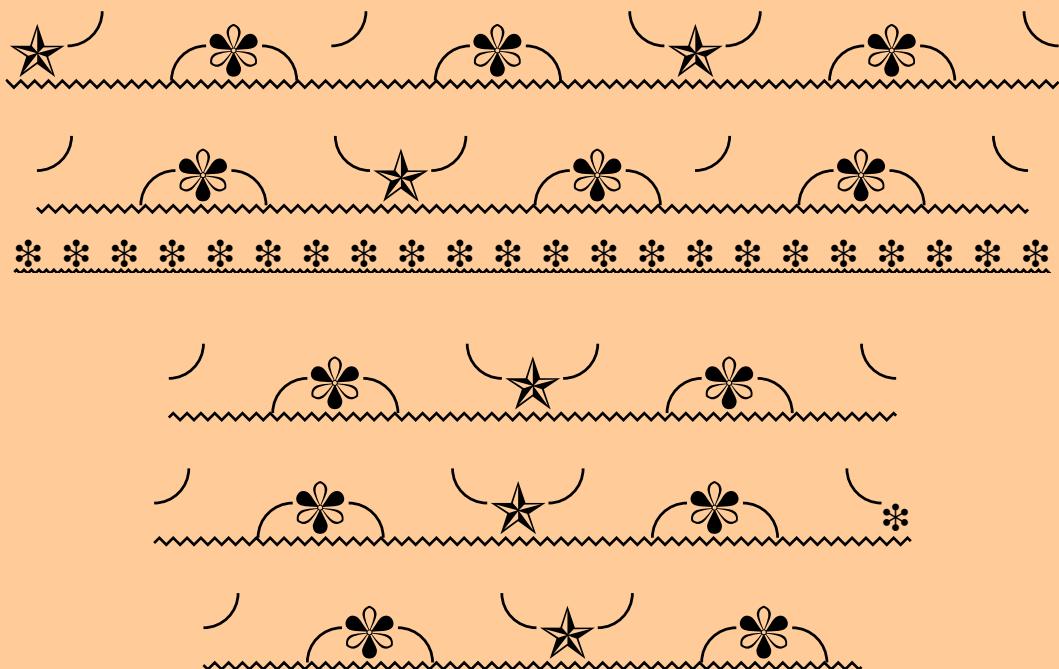
Lord of the Alamin (Mankind, Jinns and all that exists).

2. Ar-Rahmaanir-Raheem 2. The Most Beneficent, the Most Merciful.

3. Maaliki-Yawmi-d-Deen 3. The only owner (and the Only Ruling Judge) of the Day of Recompense. i.e. theday of Resurrection.

4. Iyyaaka na'budu wa Iyyaaka Nastha 'een 4. You (alone) we worship, and You (alone) we ask for help (for each and everything.)

5.Ih-dhinas-Siraat-al Mustaqeem 5. Guide us to the Straight Way.

6.Siraat-al-ladheena an'amta alaihim, Ghayr-il-maghdubi-alaihim Wala-dd-aalleen. (Aameen) 6. The way of those on whom You have bestowed Your Grace, not (the way) ofthose who earned Your anger (such as the Jews), nor those who went astray (such as the Christians).

Surat-ul-Ikhlas or At-Tauheed

(The Purity)

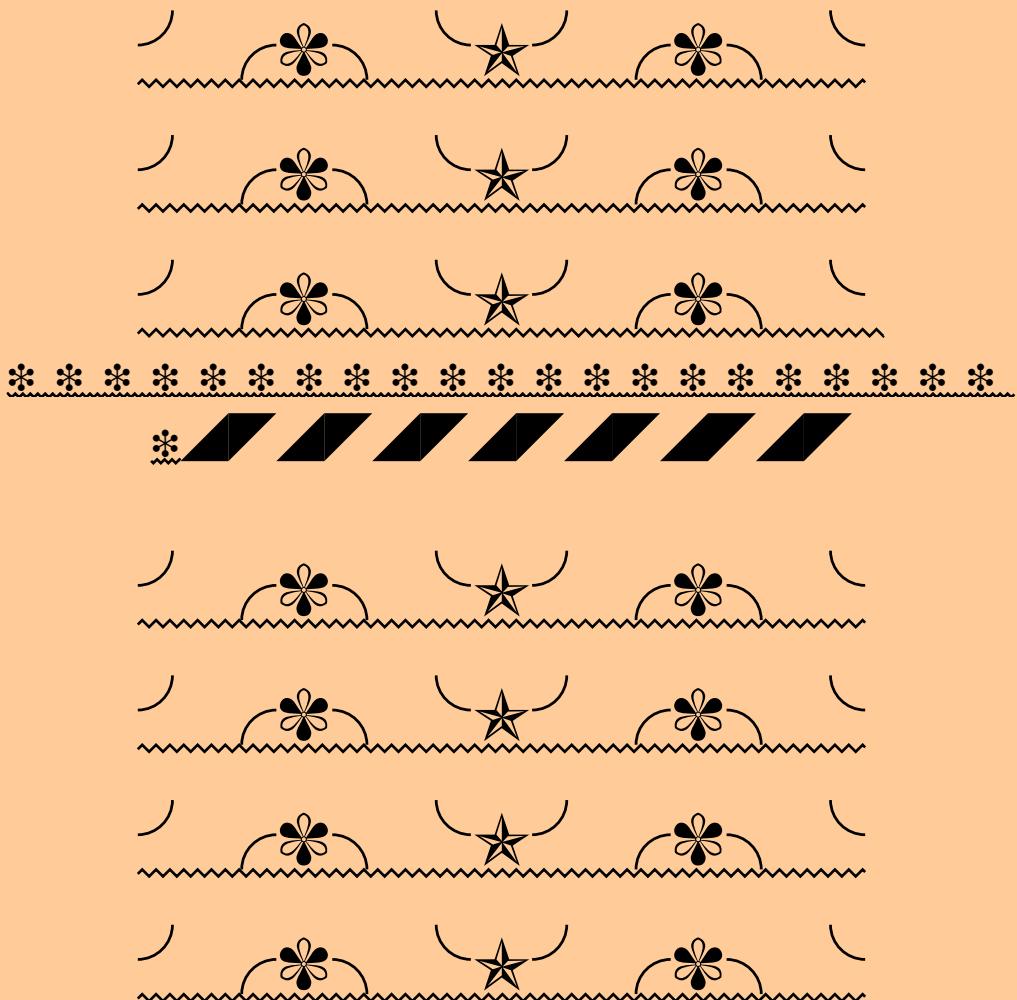
Bis mi-llaahir Rahmanir-Raheem

1. Qul- Huwallaahu Ahad 1. Say [O Muhammad (Pbuh)] :He is Allaahu ﷻ, (the One.)

2. Allaahus-Samadh 2. Allaahu ﷻ is As-Samad (The self sufficient Master, whom all creatures

need. He neither eats nor drinks.)

3. Lam Yalid walam youlad 3. He begets not, nor was He begotten.

4. Walam yakun lahu kufuwan Ahadh 4. And there is none co-equal or comparable unto Him.

Surat Ul-Falaq (The Day Break)

❖ ◢◤ ❖ ◢◤ ❖ ◢◤ ❖ ◢◤ ❖ ◢◤ ❖ ◢◤

Bis mi-llaahir Rahmaanir-Raheem

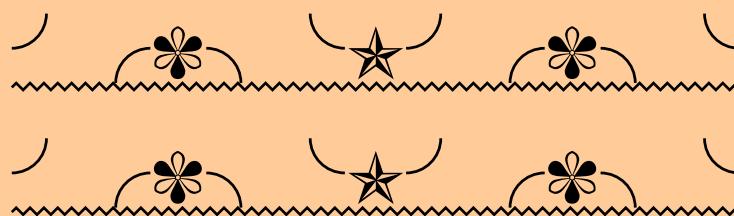
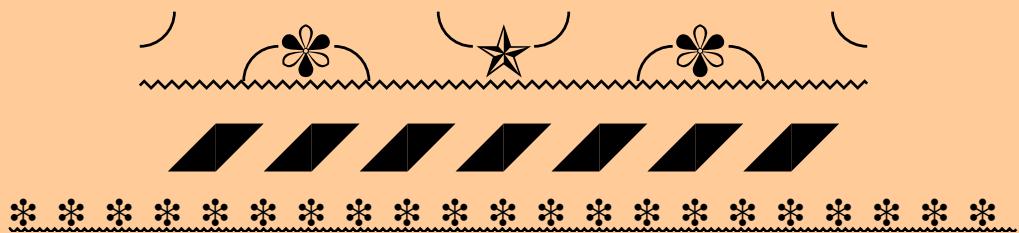
1. Qul- Aoothu-be Rab-bil Falaq

1. Say I seek refuge (with Allaahuﷻ) the Lord of the Day break

2. Min-shar-ri-maa-khalaq 2. From the evil of what He has created.

3. Wa-min-shar-ri ghaasiqin ithaa waqab. 3. And from the evil of the darkening (night) as it comes with its darkness, (or the moon as it sets or goes away).

4. Wa-min-shar-rin naffaathaati-fil uqad. 4. And from the evil of the witchcrafts , when they blow on the knots.

5. Wa-min-shar-ri haasidin-idha hasad. 5. And from the evil of the envier when he envies.

Surat-Un-Nas (The Mankind)

Bis mi-llaahir Rahmaanir-Raheem

1. Qul- Aoothu-be-Rab-bin-naas 1. Say I seek refuge (with Allaahu ﷻ) the Lord of the mankind.

2. Malikin – naas 2. The King of mankind.

3. Ilaah-in-naas 3. The "Ilah" (God) of mankind

4.Min-shar-ril-waswaas-il khannaas 4. From the evil of the whisperer (devilwho whispers evil in the heart of men) who withdraws when one remembers Allah.

5. Al-ladhee-you waswisu fee sudoorin-naas 5. Who whispers in the breasts of nmankind.

6. Min-al-jinnati wan-naas 6. Of Jinns and men

This section is only for the beginners in order to help them in their daily prayers. However, it is strongly advised that beginners should learn from a teacher,the science of Tajweed--- i.e..how to pronounce the Qur'anic verses.

[Quran Chapter 53]

In the name of Allaahu. ﷻ s.w.t, the Gracious, the Merciful.

1. By the star as it goes down.

2. Your friend (prophet .s.a.s.)has not gone astray, nor has he erred.

3. Nor does he speak out of desire.

4. It is but a revelation revealed.

5. Taught to him by the Extremely Powerful.

6. The one of vigor. He settled.

7. While he was at the highest horizon.

8. Then he came near, and hovered around.

9. He was within two bows' length, or closer.

10. Then He revealed to His servant what He revealed.

11. The heart did not lie about what it saw.

12. Will you dispute with him concerning what he saw?

13. He saw him on another descent.

14. At the Lotus Tree of the Extremity.

15. Near which is the Garden of Repose.

16. As there covered the Lotus Tree what covered it.

17. The sight did not waver, nor did it exceed.

18. He saw some of the Great Signs of his Lord.

19. Have you considered al-Lat and al-Uzza?

20. And Manat, the third one, the other?

21. Are you to have the males(as your offspring) and He {{Allaahu.ﷻs.w.t}} the females(Na'uuthubillaahi...! Ascribing daughters to god)?

22. What a bizarre,unjust distribution.

23. These are nothing but names, which you have devised, you and your ancestors, for which God

sent down no authority. They follow nothing but assumptions, and what the ego desires, even though guidance has come to them from their Lord.

24. Or is the human being to have whatever he desires?

25. But to Allaahu.ﷻs.w.t, belongs the last (Hereafter) and the first (the world). (53:25)

26. How many an angel is there in the heavens whose intercession avails nothing, except after Allaahu.ﷻs.w.t,, gives permission to whomever He wills, and approves?

27. Those who do not believe in the Hereafter give the angels the names of females.

28. They have no knowledge of that. They only follow assumptions, and assumptions are no substitute for the truth.

29. So avoid him who has turned away from Our remembrance, and desires nothing but the present

life.

30. That is the extent of their knowledge. Your Lord knows best who has strayed from His path, and He knows best who has accepted guidance.

31. To God belongs whatever is in the heavens and whatever is on earth. He will repay those who do evil according to their deeds, and recompense those who do good with the best.

32. Those who avoid gross sins and indecencies—except for minor lapses—your Lord is of Vast Forgiveness. He knows you well, ever since He created you from the earth, and ever since you were embryos in your mothers' wombs. So do not acclaim your own virtue; He {{Allaahu.ﷻs.w.t,,}}is fully aware of the righteous.

33. Have you considered him who turned away?

34. And gave a little, and held back?

35. Does he possess knowledge of the unseen, and can therefore foresee?

36. Or was he not informed of what is in the Scrolls of Moses?

37. And of Abraham, who fulfilled?

38. That no soul bears the burdens of another soul.

39. And that the human being attains only what he strives for.

40. And that his efforts will be witnessed.

41. Then he will be rewarded for it the fullest reward.

42. And that to your Lord is the finality.

43. And that it is He who causes laughter and weeping.

44. And that it is He who gives death and life.

45. And that it is He who created the two kinds—the male and the female.

46. From a sperm drop, when emitted.

47. And that upon Him is the next existence.

48. And that it is He who enriches and impoverishes.

49. And that it is He who is the Lord of Sirius.

50. And that it is He who destroyed the first Aad.

51. And Thamood, sparing no one.

52. And the people of Noah before that; for they were most unjust and most oppressive.

53. And He toppled the ruined cities.

54. And covered them with whatever covered them.

55. So which of your Lord's marvels can you deny?

56. This is a warning, just like the first warnings.

57. The inevitable is imminent.

58. None besides Allaahu. ﷻ s.w.t,, can unveil it.

59. Do you marvel at this discourse?

60. And You laugh,(at the Quran) and do not weep?

61. You are Lost in your frivolity?

62. So bow down to Allaahu. ﷻ s.w.t,, and

worship!

[Quran Chapter 55]

In the name of Allaahu. ﷻs.w.t,,, the Gracious, the Merciful.

1. The Compassionate.

2. Has taught the Quran.

3. He created man.

4. And taught him clear expression.

5. The sun and the moon move according to plan.

6. And the stars and the trees prostrate themselves.

7. And the sky, He raised; and He set up the balance.

8. So do not transgress in the balance.

9. But maintain the weights with justice, and do not

violate the balance.

10. And the earth; He set up for the creatures.

11. In it are fruits, and palms in clusters.

12. And grains in the blades, and fragrant plants.

13. So which of your Lord's marvels will you deny?

14. He created man from hard clay, like bricks.

15. And created the jinn from a fusion of fire.

16. So which of your Lord's marvels will you deny?

17. Lord of the two Easts and Lord of the two Wests.

18. So which of your Lord's marvels will you deny?

19. He merged the two seas, converging together.

20. Between them is a barrier, which they do not overrun.

21. So which of your Lord's marvels will you deny?

22. From them emerge pearls and coral.

23. So which of your Lord's marvels will you deny?

24. His are the ships, raised above the sea like landmarks.

25. So which of your Lord's marvels will you deny?

26. Everyone upon it is perishing.

27. But will remain the Presence of your Lord, Full of Majesty and Splendor.

28. So which of your Lord's marvels will you deny?

29. Everyone in the heavens and the earth asks Him. Every day He is managing.

30. So which of your Lord's marvels will you deny?

31. We will attend to you, O prominent two.

32. So which of your Lord's marvels will you deny?

33. O society of jinn and humans! If you can pass through the bounds of the heavens and the earth, go ahead and pass. But you will not pass except with authorization.

34. So which of your Lord's marvels will you deny?

35. You will be bombarded with flares of fire and brass, and you will not succeed.

36. So which of your Lord's marvels will you deny?

37. When the sky splits apart, and becomes rose,

like paint.

38. So which of your Lord's marvels will you deny?

39. On that Day, no human and no jinn will be asked about his sins.

40. So which of your Lord's marvels will you deny?

41. The guilty will be recognized by their marks; they will be taken by the forelocks and the feet.

42. So which of your Lord's marvels will you deny?

43. This is Hell that the guilty denied.

44. They circulate between it and between a seething bath.

45. So which of your Lord's marvels will you deny?

46. But for him who feared the standing of his Lord are two gardens.

47. So which of your Lord's marvels will you deny?

48. Full of varieties.

49. So which of your Lord's marvels will you deny?

50. In them are two flowing springs.

51. So which of your Lord's marvels will you deny?

52. In them are fruits of every kind, in pairs.

53. So which of your Lord's marvels will you deny?

54. Reclining on furnishings lined with brocade, and the fruits of the two gardens are near at hand.

55. So which of your Lord's marvels will you deny?

56. In them are maidens restraining their glances, untouched before by any man or jinn.

57. So which of your Lord's marvels will you deny?

58. As though they were rubies and corals.

59. So which of your Lord's marvels will you deny?

60. Is the reward of goodness anything but goodness?

61. So which of your Lord's marvels will you deny?

62. And beneath them are two gardens.

63. So which of your Lord's marvels will you deny?

64. Deep green.

65. So which of your Lord's marvels will you deny?

66. In them are two gushing springs.

67. So which of your Lord's marvels will you deny?

68. In them are fruits, and date-palms, and pomegranates.

69. So which of your Lord's marvels will you deny?

70. In them are good and beautiful ones.

71. So which of your Lord's marvels will you deny?

72. Companions, secluded in the tents.

73. So which of your Lord's marvels will you deny?

74. Whom no human has touched before, nor jinn.

75. So which of your Lord's marvels will you deny?

76. Reclining on green cushions, and exquisite carpets.

77. So which of your Lord's marvels will you deny?

78. Blessed be the name of your Lord, Full of Majesty and Splendor.

◢◤ *[Quran Chapter 59]*

In the name of Allaahu.ﷻs.w.t,,, the Gracious, the Merciful.

1. Glorifying Allaahu.ﷻs.w.t,, is all that exists in the heavens and the earth. He is the Almighty, the Most Wise.

2. It is He who evicted those who disbelieved among the People of the Book from their homes at the first mobilization. You did not think they would leave, and they thought their fortresses would protect them from Allaahu.ﷻs.w.t,,. But Allaahu.ﷻs.w.t,, came at them from where they never expected, and cast terror in their hearts. They wrecked their homes with their own hands, and by the hands of the believers. Therefore, take a lesson, O you who have insight.

3. Had God not decreed exile for them, He would have punished them in this life. But in the Hereafter they will have the punishment of the Fire.

4. That is because they opposed Allaahu. ﷻ *s.w.t,, and His Messenger. Whoever opposes Allaahu.* ﷻ *s.w.t,,–Allaahu.* ﷻ *s.w.t,, is certainly, very stern in retribution.*

5. Whether you cut down a tree, or leave it standing on its trunk, it is by Allaahu. ﷻ *s.w.t,,'s will. He will surely disgrace the sinners.*

6. Whatever Allaahu. ﷻ *s.w.t,, has bestowed upon His Messenger from them; you spurred neither horse nor camel for them, but Allaahu.* ﷻ *s.w.t,, gives authority to His messengers over whomever He will.*

Allaahu.ﷻs.w.t,, is Able to do all things.

7. Whatever Allaahu.ﷻs.w.t,, restored to His Messenger from the inhabitants of the villages belongs to Allaahu.ﷻs.w.t,,, and to the Messenger, and to the relatives, and to the orphans, and to the poor, and to the wayfarer; so that it may not circulate solely between the wealthy among you. Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it. And fear Allaahu.ﷻs.w.t,,. Allaahu.ﷻs.w.t, is certainly ,severe in punishment.

8. To the poor refugees who were driven out of their homes and their possessions, as they sought the favor of God and His approval, and came to the aid of God and His Messenger. These are the sincere.

9. And those who, before them, had settled in the homeland, and had accepted faith. They love those

who emigrated to them, and find no hesitation in their hearts in helping them. They give them priority over themselves, even if they themselves are needy. Whoever is protected from his natural greed—it is they who are the successful.

10. And those who came after them, saying, "Our Lord, forgive us, and our brethren who preceded us in faith, and leave no malice in our hearts towards those who believe. Our Lord, You are Clement and Merciful."

11. Have you not considered those who act hypocritically? They say to their brethren who disbelieved among the People of the Book, "If you are evicted, we will leave with you, and will not obey anyone against you; and should anyone fight you, we will certainly support you." But

Allaahu.ﷻs.w.t,, bears witness that they are liars.

12. If they are evicted, they will not leave with them; and if anyone fights them, they will not support them; and if they go to their aid, they will turn their backs and flee; then they will receive no support.

13. Fear of you is more intense in their hearts than fear of Allaahu. ﷻ*s.w.t,,. That is because they are a people who do not understand.*

14. They will not fight you all together except from fortified strongholds, or from behind walls. Their hostility towards each other is severe. You would think they are united, but their hearts are diverse. That is because they are a people who do not understand.

15. Like those shortly before them. They experienced the consequences of their decisions. For them is a painful punishment.

16. Like the devil, when he says to the human being, "Disbelieve." But when he has disbelieved, he says,

"I am innocent of you; I fear Allaahu. ﷻs.w.t,,, the Lord of the Worlds."

17. The ultimate end for both of them is the Fire, where they will dwell forever. Such is the requital for the wrongdoers.

18. O you who believe! Fear Allaahu. ﷻs.w.t,,, and let every soul consider what it has forwarded for the morrow, and fear Allaahu. ﷻs.w.t,,. Allaahu. ﷻs.w.t,, is Aware of what you do.

19. And do not be like those who forgot Allaahu. ﷻs.w.t,,, so He made them forget themselves. These are the sinners.

20. Not equal are the inhabitants of the Fire and the inhabitants of Paradise. It is the inhabitants of Paradise who are the winners.

21. Had We sent this Quran down on a mountain,

you would have seen it trembling, crumbling in awe of Allaahu.ﷻs.w.t,,. These parables We cite for the people, so that they may reflect.

22. He is Allaahu.ﷻs.w.t,,. There is no god but He, the Knower of secrets and declarations. He is the Compassionate, the Merciful.

23. He is Allaahu.ﷻs.w.t,,; besides Whom there is no god; the Sovereign, the Holy, the Peace-Giver, the Faith-Giver, the Overseer, the Almighty, the Omnipotent, the Overwhelming. Glory be to Allaahu.ﷻs.w.t,,, beyond what they associate.

24. He is Allaahu.ﷻs.w.t,,; the Creator, the Maker, the Designer. His are the Most Beautiful Names. Whatever is in the heavens and the earth glorifies Him. He is the Majestic, the Wise.

[Quran Chapter 69]

In the name of Allaahu. ﷻs.w.t,,, the Gracious, the Merciful.

1. The Reality.

2. What is the Reality?

3. What will make you understand what the Reality is?

4. Thamood and Aad denied the Catastrophe.

5. As for Thamood, they were annihilated by the Overwhelming.

6. And as for Aad; they were annihilated by a furious, roaring wind.

7. He unleashed it upon them for seven nights and eight days, in succession. You could see the people

tossed around, as though they were stumps of hollow palm-trees.

8. Can you see any remnant of them?

9. Then Pharaoh came, and those before him, and the Overturned Cities steeped in sin.

10. But they disobeyed the messenger of their Lord, so He seized them with an overpowering grip.

11. When the waters overflowed, We carried you in the cruising ship.

12. To make it a lesson for you—so that retaining ears may retain it.

13. Then, when the Trumpet is sounded a single time.

14. And the earth and the mountains are lifted up, and crushed, with a single crush.

15. On that Day, the Event will come to pass.

16. And the heaven will crack; so on that Day it will be frail.

17. And the angels will be ranged around its

borders, while eight will be carrying the Throne of your Lord above them that Day.

18. On that Day you will be exposed, and no secret of yours will remain hidden.

19. As for him who is given his book in his right hand, he will say, "Here, take my book and read it.

20. I knew I would be held accountable."

21. So he will be in pleasant living.

22. In a lofty Garden.

23. Its pickings are within reach.

24. "Eat and drink merrily for what you did in the days gone by."

25. But as for him who is given his book in his left hand, he will say, "I wish I was never given my book.

26. And never knew what my account was.

27. If only it was the end.

28. My money cannot avail me.

29. My power has vanished from me."

30. "Take him and shackle him.

31. Then scorch him in the Blaze.

32. Then in a chain which length is seventy cubits tie him up.

33. For he would not believe in Allaahu.ﷻs.w.t,, the Great.

34. Nor would he advocate the feeding of the destitute.

35. So he has no friend here today.

36. And no food except scum.

37. Which only the sinners eat."

38. Indeed, I swear by what you see.

39. And by what you do not see.

40. It is the speech of a noble messenger.

41. And it is not the speech of a poet—little do you believe.

42. Nor is it the speech of a soothsayer—little do you take heed.

43. It is a revelation from the Lord of the Worlds.

44. Had he falsely attributed some statements to Us.

45. We would have seized him by the right arm.

46. Then slashed his lifeline.

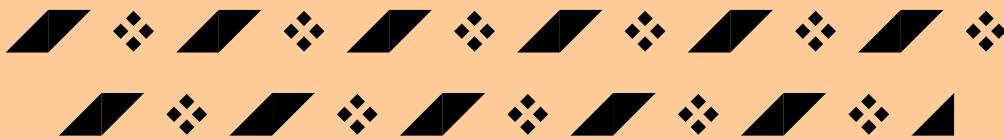
47. And none of you could have restrained Us from him.

48. Surely, it is a message for the righteous.

49. And We know that some of you will reject it.

50. And it is surely a source of grief for the unbelievers.

51. Yet it is the absolute truth.

52. So glorify the name of your Lord, the Magnificent.

◤ *[Quran Chapter 71]*

In the name of God, the Gracious, the Merciful.

1. We sent Noah to his people: "Warn your people before there comes upon them a painful punishment."

2. He said, "O my people, I am to you a clear warner.

3. Worship God and reverence Him, and obey me.

4. And He will forgive you of your sins, and reprieve you until a stated term. God's term cannot be deferred once it has arrived, if you only knew."

5. He said, "My Lord, I have called my people night and day.

6. But my call added only to their flight.

7. Whenever I called them to Your forgiveness, they thrust their fingers into their ears, and wrapped themselves in their garments, and insisted, and

became more and more arrogant.

8. Then I called them openly.

9. Then I appealed to them publicly, and I spoke to them privately.

10. I said, 'Ask your Lord for forgiveness; He is Forgiving.

11. He will let loose the sky upon you in torrents.

12. And provide you with wealth and children, and allot for you gardens, and allot for you rivers.

13. What is the matter with you, that you do not appreciate God's Greatness?

14. Although He created you in stages.

15. Do you not realize that God created seven heavens in layers?

16. And He set the moon in their midst for light, and He made the sun a lamp.

17. And God germinated you from the earth like plants.

18. Then He will return you into it, and will bring you

out again.

19. And God made the earth a spread for you.

20. That you may travel its diverse roads.'"

21. Noah said, "My Lord, they have defied me, and followed him whose wealth and children increase him only in perdition."

22. And they schemed outrageous schemes.

23. And they said, "Do not give up your gods; do not give up Wadd, nor Souwa, nor Yaghoos, and Yaooq, and Nassr.

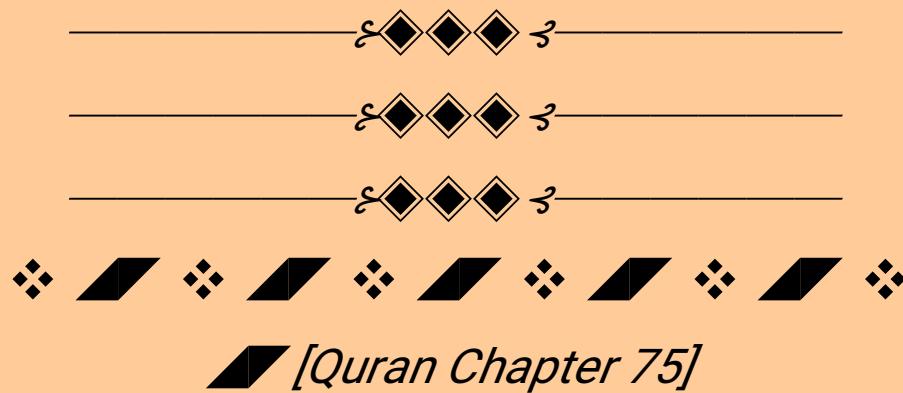
24. They have misled many, so do not increase the wrongdoers except in confusion."

25. Because of their wrongs, they were drowned, and were hurled into a Fire. They did not find apart from God any helpers.

26. Noah said, "My Lord, do not leave of the unbelievers a single dweller on earth.

27. If You leave them, they will mislead your servants, and will breed only wicked unbelievers.

28. My Lord! Forgive me and my parents, and anyone who enters my home in faith, and all the believing men and believing women; and do not increase the wrongdoers except in perdition."

[Quran Chapter 75]

In the name of Allaahu. ﷻ s.w.t,,, the Gracious, the Merciful.

1. I swear by the Day of Resurrection.

2. And I swear by the blaming soul.

3. Does man think that We will not reassemble his bones?

4. Yes indeed; We are Able to reconstruct his fingertips.

5. But man wants to deny what is ahead of him.

6. He asks, "When is the Day of Resurrection?"

7. When vision is dazzled.

8. And the moon is eclipsed.

9. And the sun and the moon are joined together.

10. On that Day, man will say, "Where is the escape?"

11. No indeed! There is no refuge.

12. To your Lord on that Day is the settlement.

13. On that Day man will be informed of everything he put forward, and everything he left behind.

14. And man will be evidence against himself.

15. Even as he presents his excuses.

16. Do not wag your tongue with it, to hurry on with it.

17. Upon Us is its collection and its recitation.

18. Then, when We have recited it, follow its recitation.

19. Then upon Us is its explanation.

20. Alas, you love the fleeting life.

21. And you disregard the Hereafter.

22. Faces on that Day will be radiant.

23. Looking towards their Lord.

24. And faces on that Day will be gloomy.

25. Realizing that a back-breaker has befallen them.

26. Indeed, when it has reached the breast-bones.

27. And it is said, "Who is the healer?"

28. And He realizes that it is the parting.

29. And leg is entwined with leg.

30. To your Lord on that Day is the drive.

31. He neither believed nor prayed.

32. But he denied and turned away.

33. Then he went to his family, full of pride.

34. Woe to you; and woe.

35. Then again: Woe to you; and woe.

36. Does man think that he will be left without purpose?

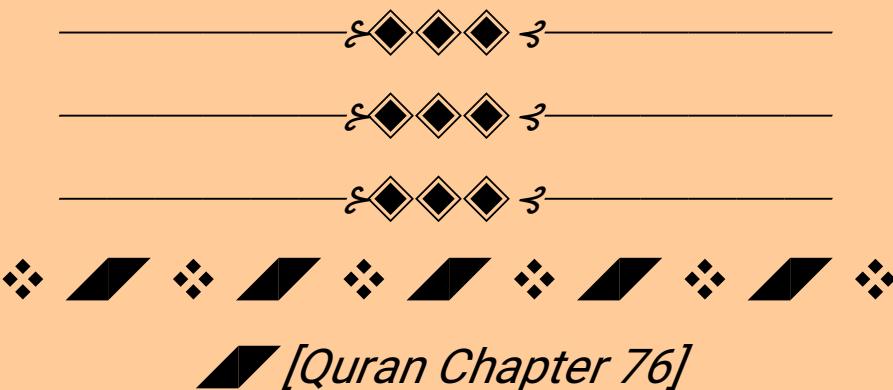
37. Was he not a drop of ejaculated semen?

38. Then he became a clot. And He created and

proportioned?

39. And made of him the two sexes, the male and the female?

40. Is He not Able to revive the dead?

[Quran Chapter 76]

In the name of Allaahu. ﷻs.w.t,,, the Gracious, the Merciful.

1. Has there come upon man a period of time when he was nothing to be mentioned?

2. We created man from a liquid mixture, to test him; and We made him hearing and seeing.

3. We guided him to the way, be he appreciative or unappreciative.

4. We have prepared for the faithless chains, and

yokes, and a Searing Fire.

5. But the righteous will drink from a cup whose mixture is aroma.

6. A spring from which the servants of God will drink, making it gush abundantly.

7. They fulfill their vows, and dread a Day whose ill is widespread.

8. And they feed, for the love of Him, the poor, and the orphan, and the captive.

9. "We only feed you for the sake of Allaahu. ﷻ*s.w.t,,. We want from you neither compensation, nor gratitude.*

10. We dread from our Lord a frowning grim Day."

11. So Allaahu. ﷻ*s.w.t,, will protect them from the ills of that Day, and will grant them radiance and joy.*

12. And will reward them for their patience with a Garden and silk.

13. Reclining therein on the thrones; experiencing therein neither sun, nor frost.

14. Its shade hovering over them, and its fruit brought low within reach.

15. Passing around them are vessels of silver, and cups of crystal.

16. Crystal of silver—they measured them exactly.

17. They will be served therein with a cup whose flavor is Zanjabeel.

18. A spring therein named Salsabeel.

19. Passing among them are eternalized youths. If you see them, you would think them sprinkled pearls.

20. Wherever you look, you see bliss, and a vast kingdom.

21. Upon them are garments of green silk, and satin. And they will be adorned with bracelets of silver. And their Lord will offer them a pure drink.

22. "This is a reward for you. Your efforts are well

appreciated."

23. It is We who sent down the Quran upon you—a gradual revelation.

24. So be patient for the decision of your Lord, and do not obey the sinner or the blasphemer among them.

25. And mention the Name of your Lord, morning and evening.

26. And for part of the night, prostrate yourself to Him, and glorify Him long into the night.

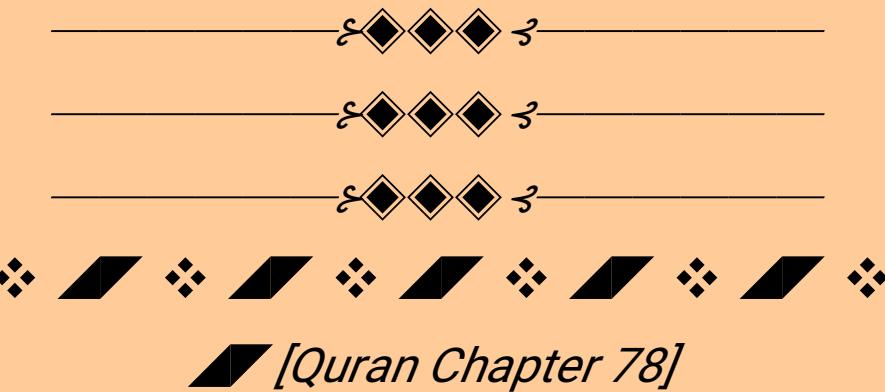
27. As for these: they love the fleeting life, and leave behind a Heavy Day.

28. We created them, and strengthened their frame; and whenever We will, We can replace them with others like them.

29. This is a reminder; so whoever wills, let him take a path to his Lord.

30. Yet you cannot will, unless Allaahu. ﷻ*s.w.t,,*

wills. Allaahu. ﷻs.w.t,, is Knowing and Wise.

31. He admits into His mercy whomever He wills. But as for the wrongdoers, He has prepared for them a painful punishment.

[Quran Chapter 78]

In the name of Allaahu. ﷻs.w.t,,, the Gracious, the Merciful.

1. What are they asking one another about?

2. About the Great Event.

3. About which they disagree.

4. Surely, they will find out.

5. Most certainly, they will find out.

6. Did We not make the earth a cradle?

7. And the mountains pegs?

8. And created you in pairs?

9. And made your sleep for rest?

10. And made the night a cover?

11. And made the day for livelihood?

12. And built above you seven strong ones?

13. And placed a blazing lamp?

14. And brought down from the clouds pouring water?

15. To produce with it grains and vegetation?

16. And luxuriant gardens?

17. The Day of Sorting has been appointed.

18. The Day when the Trumpet is blown, and you will come in droves.

19. And the sky is opened up, and becomes gateways.

20. And the mountains are set in motion, and become a mirage.

21. Hell is lying in ambush(awaiting eagerly for the sinners)

22. For the oppressors, a destination.

23. Where they will remain for eons.

24. They will taste therein neither coolness, nor drink.

25. Except boiling water, and freezing hail.

26. A fitting requital.

27. For they were not anticipating any reckoning.

28. And they denied Our signs utterly.

29. But We have enumerated everything in writing.

30. So taste! We will increase you only in suffering.

31. But for the righteous there is triumph.

32. Gardens and vineyards.

33. And splendid spouses, well matched.

34. And delicious drinks.

35. They will hear therein neither gossip, nor lies.

36. A reward from your Lord, a fitting gift.

37. Lord of the heavens and the earth, and everything between them—The Most Merciful—none can argue with Him.

38. On the Day when the Spirit and the angels stand in row. They will not speak, unless it be one permitted by the Most Merciful, and he will say what is right.

39. That is the Day of Reality. So whoever wills, let him take a way back to his Lord.

40. We have warned you of a near punishment—the Day when a person will observe what his hands have produced, and the faithless will say, "O, I wish I were dust."

[Quran Chapter 81]

In the name of Allaahu. s.w.t,,, the Gracious, the Merciful.

1. When the sun is rolled up.

2. When the stars are dimmed.

3. When the mountains are set in motion.

4. When the relationships are suspended.

5. When the beasts are gathered.

6. When the oceans are set aflame.

7. When the souls are paired.

8. When the girl, buried alive, is asked:

9. For what crime was she killed?

10. When the records are made public.

11. When the sky is peeled away.

12. When the Fire is set ablaze.

13. When Paradise is brought near.

14. Each soul will know what it has readied.

15. I swear by the galaxies.

16. Precisely running their courses.

17. And by the night as it recedes.

18. And by the morn as it breathes.

19. This is the speech of a noble messenger.

20. Endowed with power, eminent with the Lord of

the Throne.

21. Obeyed and honest.

22. Your friend is not possessed.

23. He saw him on the luminous horizon.

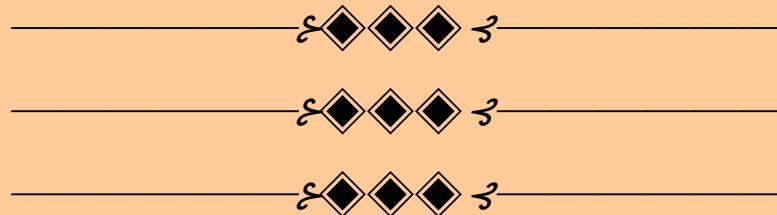
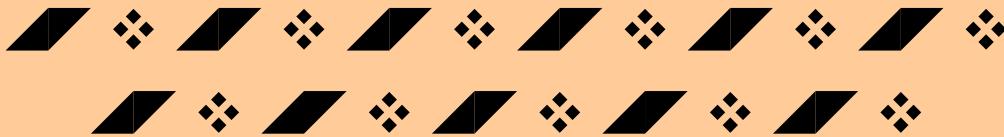
24. And He does not withhold knowledge of the Unseen.

25. And it is not the word of an accursed devil.

26. So where are you heading?

27. It is only a Reminder to all mankind.

28. To whoever of you wills to go straight.

29. But you cannot will, unless Allaahu. جَلَّ جَلَالُهُ s.w.t,, wills—The Lord of the Worlds.

[Quran Chapter 82]

In the name of Allaahu. ﷻs.w.t,,, the Gracious, the Merciful.

1. When the sky breaks apart.
2. When the planets are scattered.
3. When the oceans are exploded.
4. When the tombs are strewn around.
5. Each soul will know what it has advanced, and what it has deferred.
6. O man! What thing has deluded you concerning your Lord, the Most Generous?
7. He Who created you, and formed you, and proportioned you?
8. In whatever shape He willed, He assembled you.
9. But you reject the religion.
10. Though over you are watchers.

11. Honest recorders.

12. They know everything you do.

13. The virtuous will be in bliss.

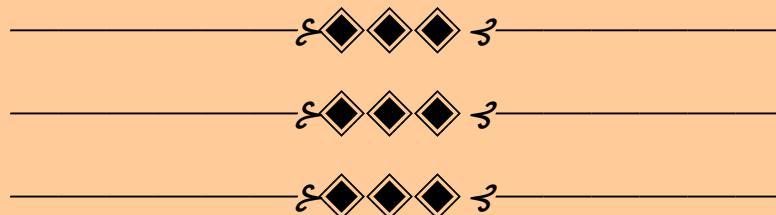
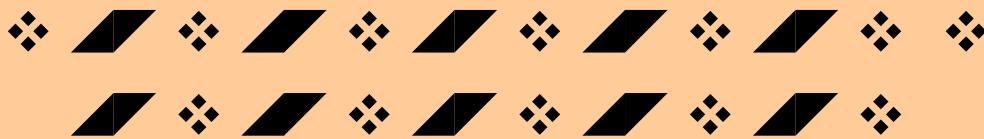
14. While the wicked will be in Hell.

15. They will enter it on the Day of Justice.

16. And they will not be absent from it.

17. But what will convey to you what the Day of Justice is?

18. Then again, what will convey to you what the Day of Justice is?

19. The Day when no soul will avail another soul anything; and the decision of all matters ,on that Day will be with Allaahu. ﷻs.w.t,{alone)..(none can intervene in any matter}

[Quran Chapter 84]

In the name of Allaahu. ﷻ s.w.t,,, the Gracious, the Merciful.

1. When the sky is ruptured.

2. And hearkens to its Lord, as it must.

3. And when the earth is leveled out.

4. And casts out what is in it, and becomes empty.

5. And hearkens to its Lord, as it must.

6. O man! You are laboring towards your Lord, and you will meet Him.

7. As for him who is given his book in his right hand.

8. He will have an easy settlement.

9. And will return to his family delighted.

10. But as for him who is given his book behind his back.

11. He will call for death.

12. And will enter the Blaze.

13. He used to be happy among his family.

14. He thought he would never return.

15. In fact, his Lord was watching him.

16. I swear by the twilight.

17. And by the night, and what it covers.

18. And by the moon, as it grows full.

19. You will mount stage by stage.

20. What is the matter with them that they do not believe?

21. And when the Quran is read to them, they do not bow down?

22. In fact, those who disbelieve are in denial.

23. But Allaahu.ﷻ*s.w.t,, knows what they hide inside.*

24. So inform them of a painful punishment.

25. Except those who believe and do good deeds;

they will have an undiminished reward.

[Quran Chapter 99]

In the name of Allaahu. ﷻ s.w.t,, the Gracious, the Merciful.

1. When the earth is shaken with its quake.

2. And the earth brings out its loads.

3. And man says, "What is the matter with it?"

4. On that Day, it will tell its tales.

5. For your Lord will have it inspired .

6. On that Day, the people will emerge in droves, to be shown their works.

7. Whoever has done an atom's weight of good will see it.

8. And whoever has done an atom's weight of evil

will see it.

[Quran Chapter 101]

In the name of Allaahu. ﷻ s.w.t,, the Gracious, the Merciful.

1. The Shocker.

2. What is the Shocker?

3. What will explain to you what the Shocker is?

4. The Day when the people will be like scattered moths.

5. And the mountains will be like tufted wool.

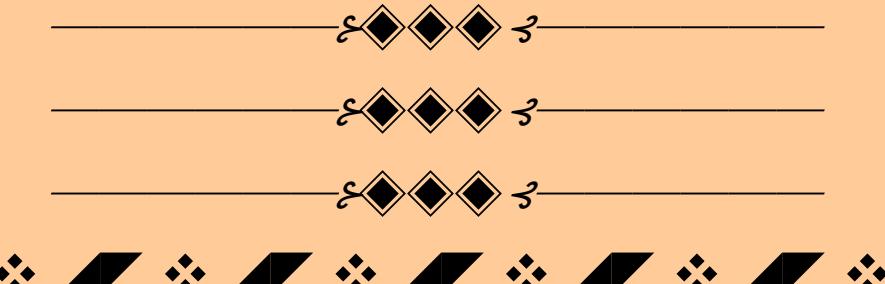
6. As for he whose scales are heavy.

7. He will be in a pleasant life.

8. But as for he whose scales are light.

9. His home is the Abyss.

10. Do you know what it is?

11. A Raging Fire.

[Quran Chapter 102]

In the name of Allaahu. ﷻs.w.t, the Gracious, the Merciful.

1. The mutual rivalry for piling up of worldly things diverts you, (102:1)

2. Until you(die and) visit the graveyards.

3. Indeed, (then)you will know.

4. Certainly, you must know.

5. If you knew with knowledge of certainty.

6. You would see the Inferno.

7. Then you will see it with the eye of certainty.

8. Then, on that Day, you shall be asked about the

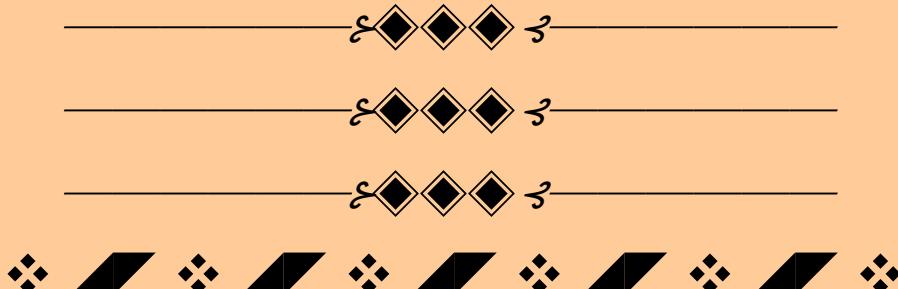
delight (the Bliss.

you indulged in, in this world)!   (102:8)

———————⊱◆◆◆⊰———————

———————⊱◆◆◆⊰———————

———————⊱◆◆◆⊰———————

❖ ◢◤ ❖ ◢◤ ❖ ◢◤ ❖ ◢◤ ❖ ◢◤ ❖

◢◤ *[Quran Chapter 103]*

In the name of Allaahu. ﷻ*s.w.t, the Gracious, the Merciful.*

1. By Time.

2. The human being is in certain loss.

3. Except those who believe, and do good works, and encourage truth, and recommend patience.{i.e.Submit to Allaahu. ﷻ*s.w.t. in totality}*

———————⊱◆◆◆⊰———————

———————⊱◆◆◆⊰———————

———————⊱◆◆◆⊰———————

[Quran Chapter 112]

In the name of Allaahu. ﷻ *s.w.t., the Gracious, the Merciful.*

1. Say, "He is Allaahu. ﷻ *s.w.t., the One.*

2. Allaahu. ﷻ *s.w.t., the Absolute.*

3. He begets not, nor was He begotten.

4. And there is nothing comparable to ✽Him."

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

(-Al Quran-)

.The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs).

✽There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Al-Quraanu 3:19] The Religion with Allaahu-s.w.t- is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allaahu-s.w.t-, —Allaahu-s.w.t.- is quick to take account. .

Presented by Khatija Begum and Zulfequar Ali.
nissarudu@gmail.com

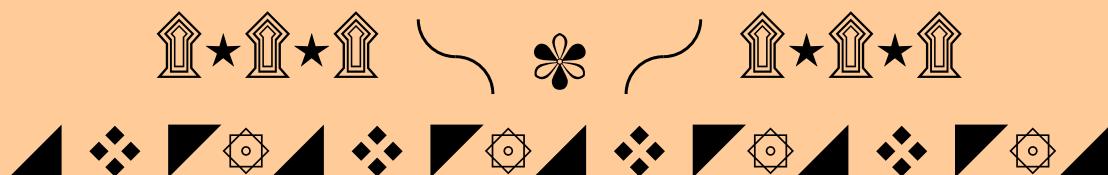
(42:11)

(-English Hilali and Khan-)

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

Azmatul-Quraaniyyi....

Al-Quraanu-

---Some Scientific Facts---

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أرقام القرءان

[Statistics.] *Numbers of :-*

Ahzaab: 60

Ajzaau-parts:30

Suurun-[Surahs-]Chapters : 114

Saujood - Places of Prostration : 15

Aayaat- Verses :6236

:- of the above

:- Makki : 4470

:- Madani: 1729

:- Others :37

Kalimaat -Words : 77439

*Huroof -Letters :323071 * written*

*[335288] **Lafzi*

Most mentioned topics : [Number of Times]

Ibaadaat-worship.:4110

*Aqaaed -Faith in .*Allaahu ﷻ *: 1443*

*Towhweed - (*Oneness of Allaahu ﷻ *).: 1102*

Tauraat- Torah : 1025

Deen - Religion : 826

Aqlaaq - Character :830

Nizamul ijatemaayyi - Social System : 848

أجزاءالقرءان

Ajzaau:-

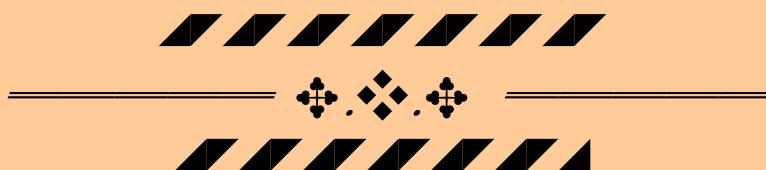
There are 30 Juz (Ajzaau-parts) and 114

Surahs (chapters) in Al-Quran

ألبسملةAl-Basmalah:-

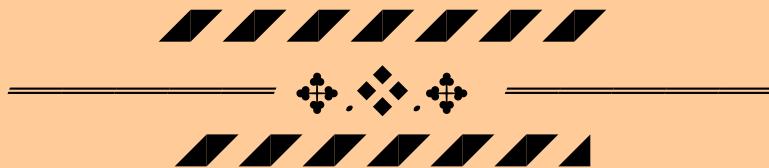
.Bismillah Al-Rahman Al-Raheem is mentioned in Al-Quran 114 times.

All Suraas, with the exception of "At-Taubah" start with Bismillah Al-Rahman Al-Raheem.

Bismillah is repeated twice in Surah Al-Naml (Chapter 27)--- One in the beginning (Verse 1) and other in the middle (Verse 30).

أطْوَلُ السورة و أقصر السورة من القرءان

The Lengthiest and The Shortest Suraas:-

Surah Al-Baqarah (Chapter 2) is the longest Surah in The Al-Quran. It has 286 verses.

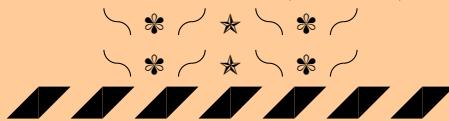
Surah Al-Kausar (Chapter 108) is the shortest Surah in The Al-Quran It comprises of 3 verses only.

الحروف القرءان

Huroof ul Quraan:-

Al-Quran has more than 300,000 letters. Therefore, whoever reads the Al-Quran will get a reward of more than 3 million good deeds because a person who reads one letter of the Al-Quran gets ten rewards.

أطْوَلُ آية و أقصر آية من القرءان

The Lengthiest and The Shortest Aayah:-

The longest verse in the Al-Quran is verse no:282 in Surah Al-Baqarah, popularly known as the verse of debt.
The greatest verse in the Al-Quran is Aayah-tul-Kursi (Verse of the Throne) which is verse no:255 in Surah Al-Baqarah (Chapter 2).

أسْمَاءُ القُرْءاَن

Other Names of Al-Quran:-

Al-Quranu is known by various names:

Al-Furqaanu (Criterion, as stated in Al-Quran (25: 1))

Tanzilun (Sent down, as mentioned Al-Quran (26: 192))

Ad-Dhikru (Reminder, refer to Al-Quran (15: 9))

Al-Kitabu (Scripture, as indicated in Al-Quran (21:10))

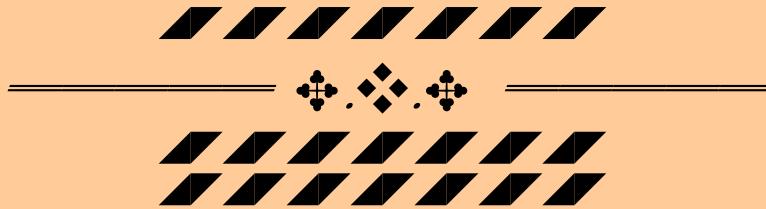
Al-Haqqu (2:42)

Al-Hudaa (10:57)

Al-Mau-izah (10:57)

Ar-Rahmah (10:57)

Ash-Shifaaa (10:57)

Ahsanul Hadisi (39:23)

مدةنزول القرءان

Period of Revelation of Al-Quran.:-

Prophet Muhammad (Sallallahu Alaihi Wasallam) was 40 Years old when Al-Quran was first revealed to him through Jibraeel (Alaihis-salaam) Prophet Muhammad (Sallallahu Alaihi Wasallam) received the revelation of the Al-Quran in Makkah for 13 Years and in Madinah for 10 Years. The revelation was completed in 23 years.

The first verse to be revealed were the first few verses of Surah Al-Alaq (Chapter 96). Prophet Muhammad (Sallallahu Alaihi Wasallam) received the first revelation in the cave of Hira (Makkah)

أللبن

{{ The best drink is

خَالِصًا سَائِغًا لِلشّارِبِين}} {{{Milk}}} .

(16:66)

وَإِنّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشّارِبِينَ (16:66)

(-Al Quran-)

.(Allaahu ﷻ) :---And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the

drinkers. (16:66)

(-English Hilali and Khan-)

العسل

{{ The bestمصفى food is }} {{{Honey}}} (16:69)

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ (16:69)

(-Al Quran-)

.(Allaahuﷻ) *:-commanding the Bee- Al-Nahlu--*

Then, eat of all fruits, and follow the ways of your Lord made easy

(for you). There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. (16:69)

(-English Hilali and Khan-)

شَهْرُ رَمَضَانَ

The month of Ramadaan.

(2:185)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ

وَلَعَلَّكُمْ تَشْكُرُونَ (2:185)

(-Al Quran-)

(Allaahu ﷻ) :---The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. (Allaahu ﷻ) intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify (Allaahu ﷻ) [i.e. to say Takbir{{ Glorifying }} (Allaahu-Akbaru; (Allaahu ﷻ) is

the utMost Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him. (2:185)

(-English Hilali and Khan-)

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Laylat ul Qadr [[The Night of Power of Ramadan]] is better than a Thousand Nights

[Al-Quran 97:1-5 + 44:2-6]

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾ وَمَآ أَدْرَىٰكَ
مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ
أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا
بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَٰمٌ هِىَ

حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾

[Quran Chapter 97]

.In the name of God, the Gracious, the Merciful

(Allaahu ﷻ) :---

.We sent it down on the Night of Decree .1

?But what will convey to you what the Night of Decree is .2

.The Night of Decree is better than a thousand months .3

,In it descend the angels and the Spirit, by the leave of their Lord .4

.with every command

.Peace it is; until the rise of dawn .5

وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّآ أَنزَلْنَٰهُ
فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا
مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ
حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا
كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّن رَّبِّكَ

إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ {٦}

[Quran Chapter 44]

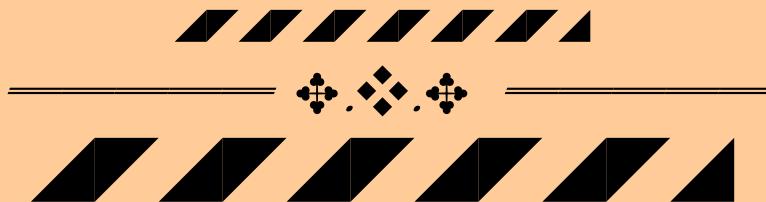
(Allaahu ﷻ) :---

2. By the Enlightening Scripture.

3. We have revealed it on a Blessed Night—We have warned.

4. In it is distinguished every wise command.

5. A decree from Us. We have been sending messages.

6. As mercy from your Lord. He is the Hearer, the Knower.

بدن فرعون

Fir'aun's (Pharaoh) body

(Allaahu ﷻ). *has said in Al-Quran that*

Fir'aun's (Pharaoh) body is kept as an admonishing

example for future generations to come.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ۚ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ

(10:92)

(-Al Quran-)

(Allaahu ﷻ) *:---addressing FirAun .:-*

.So this day We shall deliver your [[[FirAun's salvaged dead]]] body (out from the sea) that you [[FirAun]] may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). (10:92)

(-English Hilali and Khan-)

سورة يٰسٓ

Surah Yaseen

(Chapter 36) is the HEART of Al-Quran

(Al-Tirmidhi, 2887)

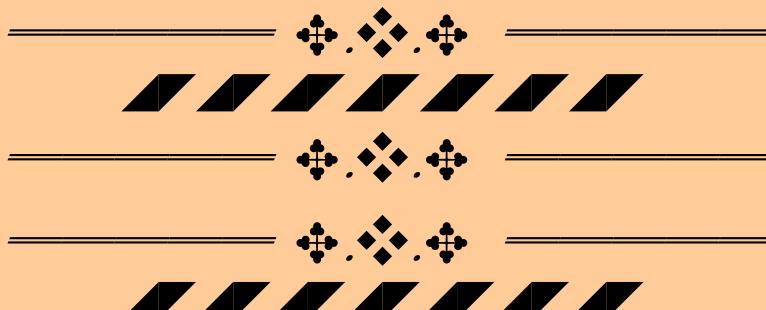
سورة النساء

Surah Al-Nisaa

(The Women), Chapter 4 speaks about laws of marriage---eligibility , prohibitted relationships and inheritance rules .

Reading 1 verse in Ramadan is equal to reading the entire Al-Quran in other

months

Al-Quran will intercede for people who recited it on Judgment Day and it will complain of people who didn't recite it.

The Name إسم *of 'Allaahu* ﷻ *' has been repeated 2698 times in the Al-Quran.*

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هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ (59:24)

(-Al Quran-)

He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. (59:24)

(-English Hilali and Khan-)

.* * * * * * * * *

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ (7:180)

(-Al Quran-)

And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will

be requited for what they used to do. (7:180)

(-English Hilali and Khan-)

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قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا (17:110)

(-Al Quran-)

Say (O Muhammad SAW): "Invoke Allah or invoke the Most Beneficent (الرحمان), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between. (17:110)

(-English Hilali and Khan-)

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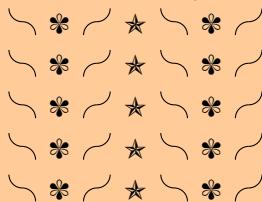
وَ لِلّٰه تِسْعَةٌ و تِسْعِينَ إسماً ، و من أحْصٰها دَخَلَ الجَنّة

There are ninety-nine other names {{{ Asmaaul Husnaa}}} of Allah; the one, who commits them to memory would enter Paradise

Sahih Al-Bukhaari (2736)

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سور يسمي بأسماء انبياء

6 Surahs or Chapters in Al-Quran are named after Prophets

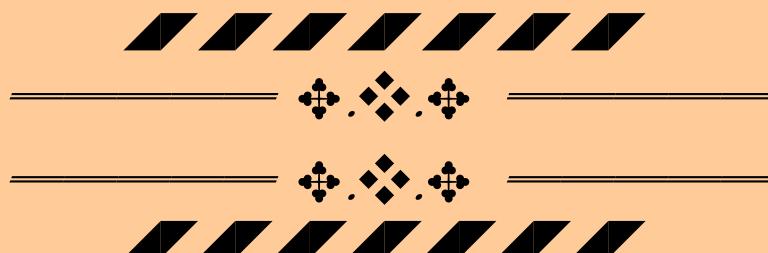
Muhammad (PBUH)-Suratu-Muhammadin:(Chapter 47)

Surah Al-Yunus (chapter 10)

Surah Al-Hood (chapter 11)

Surah Al-Yusuf (chapter 12)

Surah Al-Ibraheem (chapter 14)

Surah Al-Nuh (chapter 71)

25 Prophets are mentioned in the Al-Quran

.

Aadam, Ayyuub, Daawood , Dhul-Kifl, Haroon, Hood, Ibraheem,

Idris, Ilyaas, Al Yasa, Isaa (Jesus), Ishaaq Ismail, Lut, Muhammad,

Musa (Moses), Nooh, Saleh , Shu'ayb , Sulaymaan, Yahyaa , Yousuf

Ya'qoob, Yoonus , Zakariyyah [[Alaihimus-Salaam]]

The names of 5 mosques are mentioned in the Al-Quran

Masjid-ul-Haraam (2:150)

Masjid-ul-Aqsaa (17:1)

Masjid-uz-Ziraar (9:107)

Masjid-un-Nabawiyyi (18:21)

Masjid-ul-Quba (9:108)

Angels الملٰءك

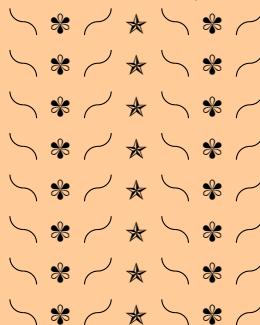
Only 5 angels are mentioned in the Al-Quran

Jibraeelu (Alaihis salaam) [2:98] (chapter 10)

Meekaeelu (Alaihis salaam) [2:98]

Haarootu (Alaihis salaam) [2:102]

Maarootu (Alaihis salaam) [2:102]

Maaliku (Alaihis salaam) [43:77]

التوحيد

Tawheed (Oneness of Allaahu ﷻ).
is The Main Theme of Al-Quran

بِسْمِ اللهِ الرّحْمَنِ الرّحِيمِ

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

[Quran Chapter 112]

In the name of Allaahu ﷻ,

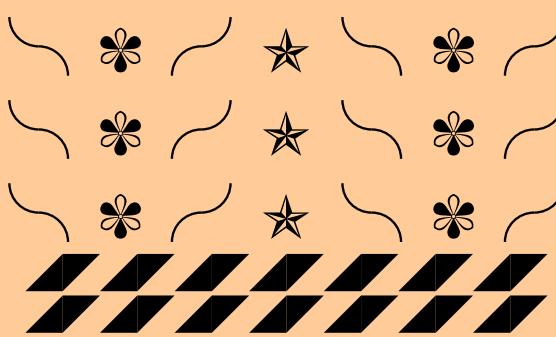
the Gracious, the Merciful.

{{{{{1. Say, "He is Allaahu ﷻ, the One.

2. Allaahu ﷻ, the Absolute.

3. He begets not, nor was He begotten.

4. And there is nothing comparable to Him."}}}}}

It teaches us that those who worshipped Allaahu ﷻ *alone sincerely were successful in this world and will attain salvation in the Hereafter, while those who have no Tawheed [[Monotheism]] in their lives are doomed in the hereafter.*

ٱلْقُرْءَانُ {{Al- Qur'aanu}}}

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*Knowledge comes first , before practice- "Al-islaamu" ---is the perfect practical way of life - Mere theoritical knowledge will not avail the person anything ...and practicing without the Correct and precise knowledge is fatal.***...Hence seeking knowledge from the Original Source --Al-Quraanu And Ahaadisus -Saheeha is incumbent upon every muslim.*

.......ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(4:59)

(-Al Quran-) .... (And) if you differ in anything amongst yourselves, refer it to Allaahu ﷻ and His Messenger (SAW), if

you believe in Allaahuﷻ and in the Last Day. That is better and more suitable for final determination. (4:59)

(-English Hilali and Khan-)

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Talabul ilmi fareedatun likulli Muslimin wa Muslimatin

.[Seeking of knowledge is ordained for every Muslim man and Muslima lady]

Utluboo al-ilma .[Seek Knowledge]...

Shaikh Bukhaari r.a. spent his best years of life and all his inherited wealth to travel vast distances to collect the traditions of our Prophetﷺ , inorder to perfect his knowledge of Ahaadis ..even today we remember him for his for his compilation -Saheeh- al-Bukhaari .

Note: Shaikh Bukhaari r.a. rode animals like donkeys,mules, horses ,camels etc...to travel for

years ,from Samarkhand in Uzbekistan to A.R.E-Misr , iraq-Bagadaad+ Koofa, Syria-Damishq , Baitul Maqdisi-jerusalem in Filistine , Mecca ,Madeena.in.K.S.A.-and many other places.---whereas for us , knowledge is just one click away.with least efforts.but....?

*It is ordained that a muslim should learn {{{Al-Qur'aanu}}} and study it daily .and complete it witin a period of 3 to 40days as per the reader's capacity.[[istat'a't]]...but one Juz per day is recommended by the pious ulema... how can a person practice islaam without knowing it's Rules and Regulations ? ***Can a man practice as a Surgeon /Engineer/Medical-man ,etc... without proper study , and aquisition of relevant knowledge of the subject ...or simply by taking advices from others blindly by hearsy !!!.. .No! That is not possible !*

If so , how can I become a true muslim without studying my ﷻLord's book , prescribed and ordained by ﷻHIMSELF. Should i blindly follow someone , risking my eternal future?

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بِسْمِ اللّهِ الرّحْمَٰنِ الرّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الّذِي خَلَقَ

(96:1)

Read! In the Name of your Lord, Who has created (all that exists), (96:1)

وَلَقَدْ يَسّرْنَا الْقُرْآنَ لِلذّكْرِ فَهَلْ مِنْ مُدّكِرٍ *(54:17) (-Al Quran-)*

And We have indeed made the Quran easy to understand and remember, then is there any that will remember (or receive

admonition)? (54:17)

(-English Hilali and Khan-)

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إِنَّ رَبَّكَ يَعۡلَمُ أَنَّكَ تَقُومُ أَدۡنَىٰ مِن ثُلُثَىِ ٱلَّيۡلِ وَنِصۡفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡ ۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرۡضَىٰ ۙ وَءَاخَرُونَ يَضۡرِبُونَ فِى ٱلۡأَرۡضِ يَبۡتَغُونَ مِن فَضۡلِ ٱللَّهِ ۙ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنۡهُ ۚ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنًا ۚ وَمَا تُقَدِّمُواْ لِأَنفُسِكُم مِّنۡ خَيۡرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيۡرًا وَأَعۡظَمَ أَجۡرًا ۚ وَٱسۡتَغۡفِرُواْ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ﴿٢٠﴾ (73:20) (-Al Quran-)

Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, And Allaahu ﷻ

measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Quran as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allaahuجَلَّ جَلَالُهُ's Bounty; yet others striving in Allaahuجَلَّ جَلَالُهُ's Cause. So recite as much of the Quran as may be easy (for you), and perform As-Salat (Iqamat-as-Salat) and give Zakat, and lend to Allaahuجَلَّ جَلَالُهُ a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allaahuجَلَّ جَلَالُهُ, better and greater in reward. And seek

Forgiveness of Allaahuﷻ. Verily, Allaahuﷻ is Oft-Forgiving, Most-Merciful. (73:20)

(-English Hilali and Khan-)

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (7:204)

(-Al Quran-)

. So when the Qur'an is recited, then listen to it with utmost attention , that you may receive mercy. (7:204)

(-English Sahih Int.-)

One who recites the Al-Quran and experiences difficulty in doing so will get double the reward. [[Hadith.]]

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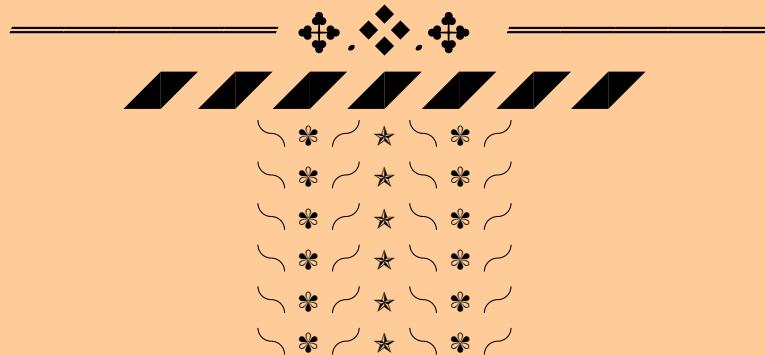

الصّدَقَاتِThe Al-Quran orders those who are capable to give **charity**.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

(2:276)

(-Al Quran-) Allaahuﷻ will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allaahuﷻ likes not the disbelievers, sinners. *(2:276)*

(-English Hilali and Khan-)

۞ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (9:60)

(-Al Quran-) As-Sadaqat (here it means Zakat) are only for the Fuqara' (the poor), and Al-Masakin (the poor who donot seek alms) and those employed to collect (the funds in islamic countries); and for

attracting the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for

Allaahuﷻ's Cause , and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allaahuﷻ. And Allaahuﷻ is All-Knower, All-Wise.

(9:60)

(-English Hilali and Khan-)

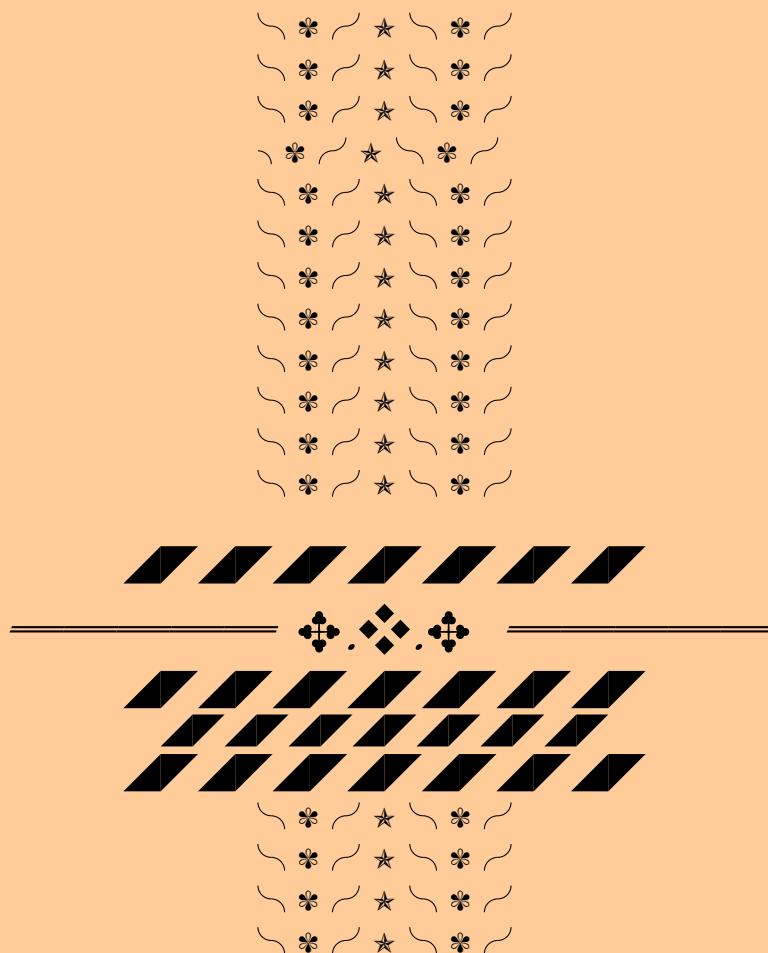
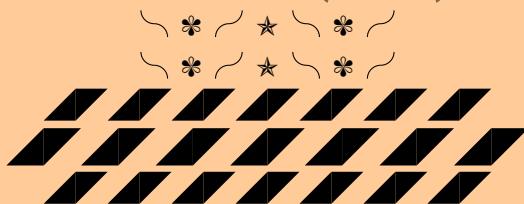
۞ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (16:90)

(-Al Quran-)

.Verily, Allaahuﷻ enjoins Al-Adl (i.e. justice and worshipping none but Allaahuﷻ Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be

patient in performing your duties to Allaahuﷻ, totally for Allaahuﷻ's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allaahuﷻ has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed. (16:90)

(-English Hilali and Khan-)

One of the best forms of charity is that which is given to a relative, because it consists of two things; charity and strengthening of family ties.

Al-Quraanu,

-Scientific Facts

Allaahu.ﷻs.w.t.. made every living thing from water.H²O

Allaahu ﷻ Says in Al-Quran:

"We made every living thing from water. Will they not believe?" *(Al-Quran 21:30)*

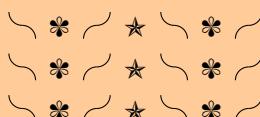
أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا

مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

(-Al Quran-) (21:30)

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe? (21:30)

(-English Sahih Int.-)

In this verse, Allaahu ﷻ *mentions water as the basic element of the creation of every living thing. Today, science proves that every living thing is made up of cells and these cells consist of 80% cytoplasm, which in simple terms is "water". This might have seemed odd for the people of that time as there was no science to prove it but today, science proves this fact which Al-Quran mentioned 1400 years ago.*

The Metal Iron

--alHadeed-Ferrum-Fe-

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (57:25)

(-Al Quran-)

For the people of today, iron is a metal that is found on earth. However, according to scientists today, the original source of iron is not a metal of this earth rather it came

from space. Al-Quran mentions iron in the following way:

Allaahu ﷻ says." Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty. *(57:25)*

(-English Hilali and Khan-)

This ayah states that the iron is not something that formed on earth but was actually sent down by Allaahu ﷻ*. According to scientists, billions of years ago meteoroids hit earth and these meteoroids came with the metal iron which then dispersed and immersed in different parts of the*

earth.

Allaahu.s.w.t..

made the sky as a protective ceiling.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

(21:32)

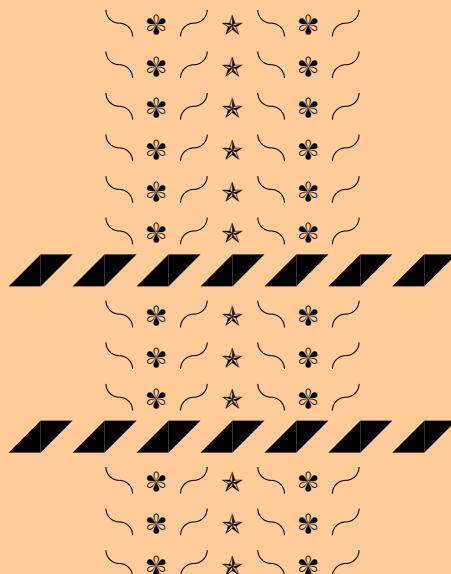
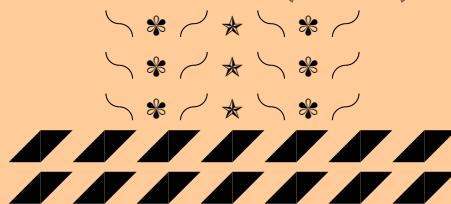
(-Al Quran-)

Allaahu.s.w.t *says in Al-Quran:*

"And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds,

clouds, etc.).

(21:32) (-English Hilali and Khan-)

Allaahu.s.w.t *mentions sky as a protective ceiling and calls it as a sign. Today, this is a scientific fact that the sky actually does serve as a protective shield for life on earth. Earth's atmosphere protects life on earth by filtering harmful ultraviolet radiations from the sun, destroying most meteors that pass through it and retaining heat. Earth's atmosphere also provides oxygen to humans and animals and carbon dioxide to plants.*

The Mountains are (Stabilizer-)Stakes

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

(-Al Quran-) (78:6)

Have We not made the earth as a wide expanse, (78:6)

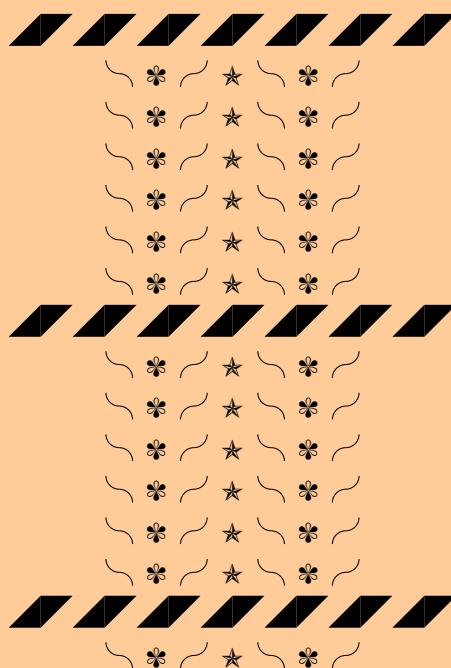
(-English Yusuf Ali-)

وَالْجِبَالَ أَوْتَادًا (78:7)

(-Al Quran-) And the mountains as pegs? (78:7) (-English Yusuf Ali-)

This Ayah describes mountains as stakes which go

deep down in earth to afford stability to the Earth.. Today, science proves this claim of Al-Quran according to which the mountains are not just above the surface rather they have roots deep down below earth's surface as well.

The highest peak in the world Mount Everest can be the best example of this. According to scientists, Mount Everest that is 9km above the surface has its roots almost 125km below the surface of the Earth . Thus the metaphor of "mountains as stakes" in Al-Quran actually gets a scientific proof.

The Earth is OVAL *or Egg Shaped*

وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا

(79:30)

(-Al Quran-) And the earth, moreover, HE [[Allaahu.s.w.t]] has extended (to a wide expanse); (79:30)

(-English Yusuf Ali-)

.Allaahu.s.w.t *says in al-Quran:*

The word dahaha means "Egg Shaped". However, the other meaning of this word is "Spread out". Even the translation "Spread out" is correct as it points towards increase in surface area. Today, science tells us that the Earth's surface area gradually

started spreading along the sun and our neighboring planets 4.57 billion years ago. So the Al-Quran correctly described the surface area as increasing.

The Atom- is Minute but not the Minutest of Entities

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا

فِي كِتَابٍ مُبِينٍ (10:61)

(-Al Quran-) Whatever you (O Muhammad SAW) may be doing, and whatever portion you may be reciting from the Quran, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabari. Vol. 11, Page 129). (10:61)

(-English Hilali and Khan-)

Before Al-Quran was revealed, philosophers thought that the atom was the smallest indivisible component of matter. However, today we know that this in not true. Atoms are composed of electrons, neutrons and protons. Physicists have discovered that those neutrons and protons are made of quarks. However 1400 years ago the Al-Quran

contradicted the common knowledge of the time but modern science proves this Quranic claim that Atom is not the smallest particle.

The Dermal Pain Receptors

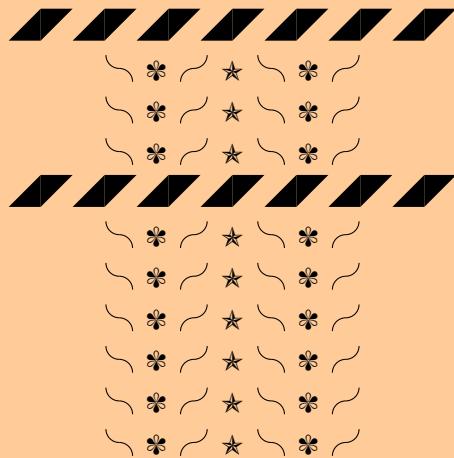
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا (4:56)

.(-Al Quran-)

Those who reject our Signs, We shall soon

cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise. (4:56)... *(-English Yusuf Ali-)*

.The skin burning sensation is carried to the brain by nerves in the skin. However, if the nerve endings at outer skin are damaged, no signals would be carried to the brain, hence no burning sensation would be felt.

The Al-Quran says that those who will burn in hell their skins will be replaced with new ones, every time it is roasted, so that they may feel the pain again:

The Bridges or The WormHoles

بِسْمِ اللّهِ الرّحْمَنِ الرّحِيمِ

سَأَلَ سَآئِلُۢ بِعَذَابٖ وَاقِعٖ ‌{١} لِّلۡكَٰفِرِينَ لَيۡسَ لَهُۥ دَافِعٞ ‌{٢}مِّنَ ٱللَّهِ ذِى ٱلۡمَعَارِجِ ‌{٣}تَعۡرُجُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيۡهِ فِى يَوۡمٖ كَانَ مِقۡدَارُهُۥ خَمۡسِينَ أَلۡفَ سَنَةٖ ‌{٤}

[al-Quran Chapter 70]

In the name of God, the Gracious, the Merciful.

1. A questioner questioned about the imminent torment.

2. For the disbelievers; none can repel it.

3. From God, Lord of the Ways of Ascent.

4. Unto Him the angels and the Spirit ascend on a Day the duration of which is fifty thousand years.[Talal itany]

General relativity explains a mechanism to shrink huge distances into few meters. Albert Einstein called this mechanism 'bridges' in space and time. Today, scientists call them wormholes.
A wormhole acts as a shortcut connecting two distant regions in the universe. Allaahu.s.w.t. *made wormholes so that angels can transport in universe through them. Al-Quran calls them "ma'arij" and describes how angels use them for long distance travel. Today, Muslims believe that these "ma'arij" are what scientists call wormholes.*

Allaahu.s.w.t.*says in Al-Quran:*

"Someone asked about the penalty that will befall the unbelievers; (A penalty) that has none to ward off; (a penalty) from Allaahu.s.w.t. *(who owns) wormholes ["ma'arij" in Arabic] The angels and the Spirit ascend to Him in a day, the measure of which is fifty thousand years."*

(Al-Quran 70:1-4)

The BlackHoles and The Pulsars

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

وَٱلسَّمَآءِ وَٱلطَّارِقِ ﴿١﴾ وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ ﴿٢﴾ ٱلنَّجْمُ ٱلثَّاقِبُ ﴿٣﴾ إِن كُلُّ

نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

[al-Quran Chapter 86]

In the name of God, the Gracious, the Merciful.

1. By the sky and at-Tariq.

2. But what will let you know what at-Tariq is?

3. The Piercing Star.

4. There is no soul without a Protector over it.

[Talal itany]

Neutron stars are the remains of exploded stars. As more matter falls into a neutron star, its mass and gravity increases.

Ultimately, a point will be reached where gravity would grow so much that not even light will escape it, thus a black hole forms.

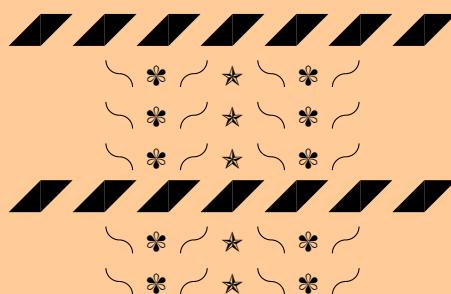
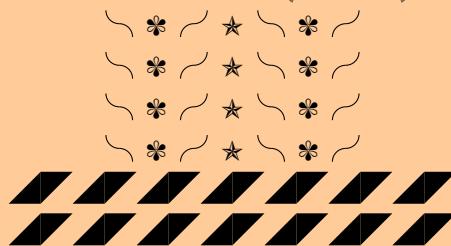
Most neutron stars discovered today are in the form of radio pulsars. They are called radio pulsars because they emit radio waves. These radio waves (pulsars) can be detected and heard by simply

connecting a radio telescope to a loud speaker. Pulsars sound like someone is continuously knocking. In other words, we can hear a pulsar knock. And if matter continues to fall into this pulsar, a black hole will eventually form. Al-Quran describes a star as "The one who knocks" and, that it is "The one who makes a hole".

Allaahu.s.w.t. says in al-Quran:

"By the heaven and the "Knocker" (tariq in Arabic) How could you know about the "Knocker"? The piercing star (thaqib in Arabic)]"

(Al-Quran 86:1-3)

The Arabic word "Thukb" means a hole; "thaqib" means the one who makes the hole. Al-Quran is describing a knocking star that makes a hole.

The Expanding Universe

Allaahu.s.w.t. *says in al-Quran:*

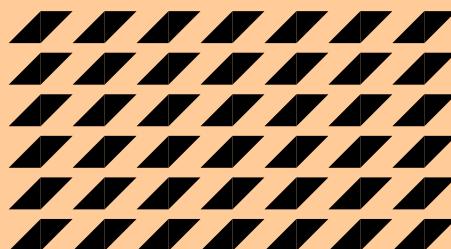
وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

(-Al Qura*n-)* (51:4*7)*

.With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. (51:47)

(-English Hilali and Khan-)

In this Ayah, Allaahu.s.w.t.*. refers to the expansion of the universe. According to this ayah, the universe has not been the same since its existence; it continues and will continue on*

changing. This fact was proved by science a hundred years ago when the astronomers found out that the universe does not remain constant, rather it is expanding with the passage of time, thus proving the claim of al-Quran.

The Celestial Orbits

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ (21:33)

(-Al Quran-)

And it is He [[Allaahu.s.w.t.]] who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are

swimming. (21:33)

(-English Sahih Int.-)

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In 1512 the astronomer Nicholas Copernicus presented a theory that the Sun is motionless at the center of the solar system and the planets revolve around it.

The belief that the Sun is stationary was widespread amongst astronomers until the 20th century. Today, it is now a well-established scientific fact that the Sun is not stationary but is moving in an orbit around the center of our galaxy. Modern scientific knowledge has shown that our galaxy revolves on its own axis. The sun thus revolves in an orbit around the center of the galaxy. This was not known to man 1400 years ago. The concept of motion of the heavenly bodies with an orbit of their own belongs to modern science.

Just a couple of decades ago, the al-Quran would have been wrong according to astronomers of that time but today, al-Quran's definition of the Sun's motion is consistent with modern Astronomy.

The Creation of the Universe

ثُمّ اسْتَوَىٰ إِلَى السّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (41:11)

(-Al Quran-)

Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly

or unwillingly." They said: "We do come (together), in willing obedience." (41:11)

(-English Yusuf Ali-).

Allaahu.s.w.t.. *says in al-Quran:*

* * * * * * * * * *

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

(21:30)

(-Al Quran-) Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe? (21:30)

(-English Yusuf Ali-)

According to the science of modern cosmology, the whole universe, at one point, was nothing but a

cloud of 'smoke' (i.e. highly dense and hot gaseous composition). Scientists now often observe new stars forming out of the remains of that 'smoke'. Because everything in the universe formed from this same 'smoke', we conclude that the earth and the heavens were one connected entity. All the planets, stars, and galaxies formed and separated from each other out of this 'smoke'.

The D.N.A. and The Chromosomes

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

(53:45)مِن نُّطْفَةٍ إِذَا تُمْنَىٰ (53:46)

(-Al Quran-)

...Allaahu.s.w.t*. says in Quran:*

That He[[Allaahu.s.w.t*.]]* did create in pairs,- male and female, (53:45)

From a seed when lodged (in its place); (53:46)...

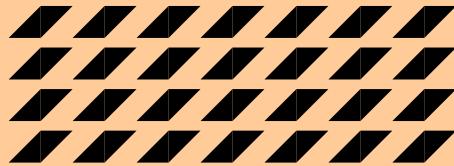
(-English Yusuf Ali-)

From Nutfah (drops of semen male and female ovum--egg) when it is emitted; (53:46)

(-English Hilali and Khan-)

.

In the light of this Ayah, it is the semen of males that determines whether the baby is male or female. Females have XX chromosomes, which means they can only give one X chromosome. But since males have XY chromosomes, they can either give the X or the Y chromosome. This means, that it is actually the males who determine the sex of the baby.

This verse also describes that Allaahu.s.w.t.. *created everything in pairs. Today, science confirms that even the smallest particle has a pair (Antiparticle). All the living things from the humans, to the plants, to the animals that we know have pairs (males and females).{+ also sex chromosomes }*

The Cerebrum and The Fontenelles

During the time of Prophet Muhammad (PBUH), there was a cruel and oppressive leader --- Abu Jahl.

Allaahu.s.w.t. *revealed the following verses*

of al-Quran to warn him:

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

(96:15)

*(-*Al Quran*-)*

Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock, (96:15)

(-English Hilali and Khan-)

Note that Allaahu.s.w.t. *describes the front of the head as being lying and sinful, rather saying that the person was lying and sinful. This Ayah draws a relationship between the front of the head with lying and sinfulness.*

The front of the skull is the prefrontal area of the cerebrum. This area of the cerebrum is responsible for planning, motivating, initiating behavior and is responsible for the telling of lies and the speaking of truth. Thus, it is indeed appropriate to describe the front of the head as lying and sinful when

someone lies or commits a sin.

The Mountains are on the Move

Allaahu.s.w.t*. says in Quran:*

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (27:88)

(-Al Quran-) And you will see the mountains and think them solid, but they shall

pass away as the passing away of the clouds. The Work of Allaahu.s.w.t, Who perfected all things, verily! He is Well-Acquainted with what you do. (27:88)

(-English Hilali and Khan-)

In this verse, Allaahu.s.w.t. *says that mountains are not motionless as they seem, but are in constant motion.*

It was discovered at the beginning of the 20th century as a result of the geological research, that this motion of the mountains is caused by the movement of the Earth's crust that 'floats' over the mantle layer, which is denser.

There is another important point to be stated here that Allaahu.s.w.t *has referred to the motion of mountains as a 'drifting motion'. Today, scientists also use the term "Continental Drift" for this motion.*

The Relativity of Time

The relativity of time is a scientific fact today. In the early years of the 20th century, Einstein presented the theory of relativity. Until then, people did not know that time was a relative concept, and that it could change according to the environment. Albert Einstein showed that time is dependent on mass and velocity. In the history of mankind, no one had expressed this fact clearly before ---With one exception however, In the al-Quran,

Allaahu.s.w.t.talks about time's being relative in the following verses:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ

يُخْلِفَ اللَّهُ وَعْدَهُ ۚ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ (22:47)

(-Al Quran-) And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count. (22:47)

(-English Sahih Int.-)

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ (32:5)

(-Al Quran-) He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e.

reckoning of our present world's time).

(32:5)

(-English Hilali and Khan-)

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (70:4)

The angels and the Ruh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years, (70:4)

(-English Hilali and Khan-)

."These verses indicate that people perceive time differently and that people may perceive a short period of time as a lengthy one.

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ

(23:112)

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ (23:113)

(-Al Quran-)

.Allaahu.s.w.t.will say, "How long did you "?remain on earth in number of years

(23:112)

They will say, "We remained a day or part of a day; ask those who enumerate." (23:113)

(-English Sahih Int.-)

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (23:114)

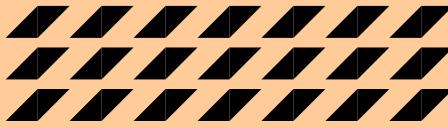
(-Al Quran-)

He (Allaahu.s.w.t.) will say: "You stayed not but a little, if you had only known!

(23:114)

(-English Hilali and Khan-)

.The fact that the relativity of time is mentioned clearly in al-Quran, which was revealed more than 1400 years ago, is another evidence that al-Quran is the word of Allaahu.s.w.t.

The Barriers in The Seas

Allaahu.s.w.t. *says in al-Quran:*

(55:19) مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

(55:20) بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ.

He has let loosed the two seas (the salt water and the sweet) meeting together. (55:19)

(-English Hilali and Khan-)

There is a barrier between them. They{{the two waters}} encroach not (one upon the other). (55:20) (-English Pickthall-)

.In this ayah, al-Quran mentioned that there is a barrier between two seas that meet and that they do not mingle together.

Al-Quran also speaks about the dividing zone between fresh and salt water, it mentions that there is "a forbidding partition" as a barrier.

Allaahu.s.w.t. *says in al-Quran:*

هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا (25:53)

(-Al Quran-)

And it is He [Allaahu.s.w.t.] Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them. (25:53)... (-English Hilali and Khan-)

This Scientific fact came to light recently, using advanced equipment to measure water's

temperature, density, salinity, and oxygen dissolubility, etc.

Marinology and The Deep Sea Currents

Allaahu.s.w.t. *says in al-Quran:*

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا ۗ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ

(24:40) نُورًا فَمَا لَهُ مِنْ نُورٍ

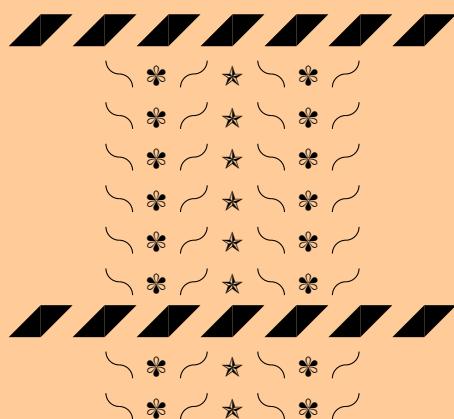
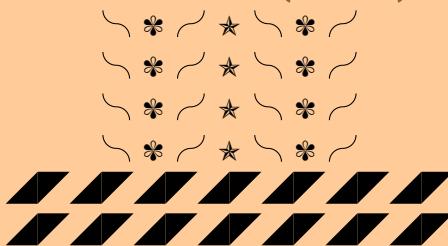
(-Al Quran-)

Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light. (24:40)

(-English Hilali and Khan-)

This verse describes very aptly the darkness in deep seas and oceans, found around a depth of 200 meters or below , where there is almost no light. Below a depth of 1000 meters there is no light at all. ...It is mentioned that the deep waters of seas and oceans are covered by waves, and above these waves are other waves. It is clear that the second

set of waves that are mentioned here are surface waves that we can see (because the verse mentions that above the second waves there are clouds). But this verse also mentions the waves in the deep sea.

Scientists have recently discovered that there are internal waves which cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. Just like surface waves, internal waves can also break. But internal waves cannot be seen by the human eye, they can only be detected by studying temperature or salinity changes at a given location.

Cloud Seeding and Rainfall

Allaahu.s.w.t. says in al-Quran:

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ ۖ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ

(-Al Quran-) (24:43)

See you not that Allaahu.s.w.t. drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

[Tafsir At-Tabari]. (24:43)

(-English Hilali and Khan-)

Scientists have observed that rain clouds are formed and shaped according to a definite system. And that there are certain steps connected with certain types of wind and clouds. Scientists have found that clouds go through the following three phases, in order to rain: Clouds being pushed by

the wind , Joining , Stacking..Rainstorms make the sky dark, with thunders , and lightnings- frightening the earthly creatures.

Allaahu.s.w.t. *sends down rain in a measure as per His pleasure- some areas may get more and some may not get even a drop.*

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (2:19)

(-Al Quran-)

Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But

Allah ever encompasses the disbelievers (i.e. Allah will gather them all together). (2:19)

(-English Hilali and Khan-)

The Quantum of Rain Fall and Evaporation

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (43:10) وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ (43:11)

(-Al Quran-)

[[[it is none other than Allaahu.s.w.t.]]]

who has made for you the earth a bed and made for you upon it roads that you might be guided (43:10)

(-.English Sahih Int-)

And ((it is Allaahu.s.w.t.)) Who sends down water (rain) from the sky in due measure. Then We---Allaahu.s.w.t.--- revive a dead land therewith, and even so you will be brought forth (from the dead like the springing up of vegetation from the dead Earth after rain), (43:11)

(-English Hilali and Khan-)

Science has discovered this measured quantity of rain. It is estimated that in one second, approximately 16 million tons of water evaporates from the Earth. This figure amounts to 513 trillion tons of water in one year. This number is equal to the amount of rain that falls on the Earth in a year. This means that water continuously circulates in a balanced cycle (in a measure). Life on Earth depends on this water cycle.

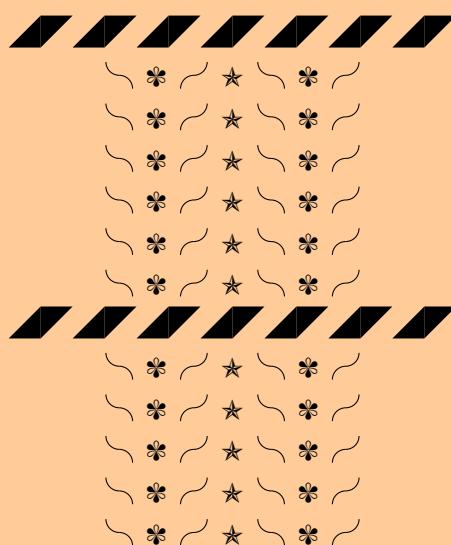
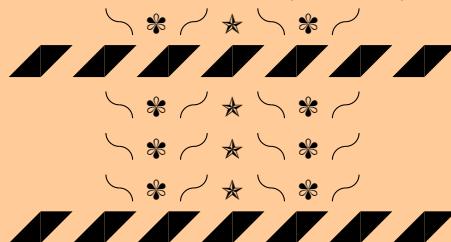
Even a minor deviation in this equilibrium would

very soon give rise to a major ecological imbalance that would bring about the end of life on Earth

ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ *(23:14)*

(-Al Quran-)

.... So blessed is Allah, the best of creators. *(23:14)*

(-English Sahih Int.-)

The Medical Science and The Human Embryology

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ

(23:12)

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

(23:13)

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا

الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا

فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا

آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

(23:14)

(-Al Quran-)

.Allaahu.s.w.t. *says in al-Quran:*

Man We did create from a quintessence (of clay);

(23:12) (-English Yusuf Ali-)

.Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female gametes) (and lodged the Zygote-i.e.the fertilized Ovum) in a safe lodging (womb of the woman).

(23:13)

(-English Hilali and Khan-)

.Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another

creation. So blessed be Allah, the Best of creators.

(23:14)

(-English Hilali and Khan-)

Literally, the Arabic word alaqah means a leechlike , suspended thing, and blood clot.

In comparing a leech to an embryo in the alaqah stage, we find similarity between the two as we know that the embryo at this stage obtains nourishment from the blood of the mother, similar to the leech, which feeds on the blood of others.

The second meaning of the word alaqah is "suspended thing". The embryo seems like it is suspended during the alaqah stage (about 15 days old) in the womb of the mother. We also find that the external appearance of the embryo during the alaqah stage is similar to that of a blood clot.

A medical doctor named Maurice Buecaille of France , has incorporated this new found fact in his Medical book , meant for Students of

medicine.Overawed by this Truth from Al Quran ,Dr.Maurice Buecaille accepted Islaam immediately.

Scientists have only recently discovered this using advanced equipment and powerful microscopes which did not exist at the time al-Quran was revealed.

The Human Fingerprints

أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ

(75:3)بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ

(75:4)

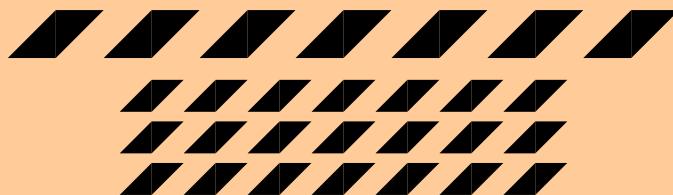
(-Al Quran-)

Does man think that We cannot assemble his bones? (75:3)..Nay(why not), We are able to put together in perfect order the very tips of his fingers. (75:4).. (-English Yusuf Ali-)

.Allaahu.s.w.t. *says in Quran:*

Earlier Hand drawn Caricatures and Fingerprints of Soldiers were maintained during the Khilaafa of Abbasid dynasty in Bogaadaad, now in Iraq....Apart from that the socalled Civilized Nations didnot have an iota of knowledge of Fingerprints..until recently......

But the importance of fingerprints was only discovered in the late 19th century. Before that , people regarded fingerprints as ordinary curves without any specific importance or meaning.

However in al-Quran, Allaahu.s.w.t. *points to the fingertips, which did not attract anyone's attention at that time. Now the importance of fingertips (fingerprints) is finally understood in our day.*

The Lowest Altitude of the Earth

غُلِبَتِ الرُّومُ (30:2)

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ

سَيَغْلِبُونَ (30:3)

فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ

وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

(30:4)

(-Al Quran-)

.The [Roman]Byzantines have been defeated (30:2)

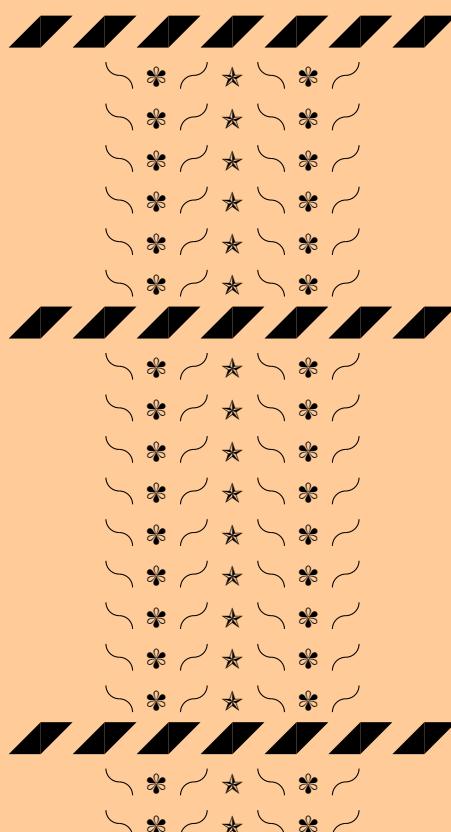
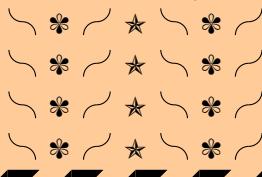
(-English Sahih Int.-)

.In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. (30:3)

Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians), (30:4).... *(-English Hilali and Khan-)*

..These verses were revealed around 620 C.E, almost 7 years after the utter defeat of the Christian Byzantines at the hands of the idolater Persians in 613 - 614 C.E. Yet it was stated in the verses that the Byzantines would shortly be victorious. In-fact, Byzantine had been defeated so badly that it seemed impossible for the Empire to even maintain its very existence, let alone be victorious again.

Around 7 years after the revelation of these verses, in December, 627 C.E, Byzantine army surprisingly defeated the Persians in a decisive battle that was fought in the area around the Dead Sea. Another miracle revealed in the mentioned verses is the announcement of a geographical fact that no-one would have been able to discover in that period. In the third verse, it was mentioned that the Romans were defeated "in the lowest land " (al-Quran 30:3).

The location where the main battles took place (Damascus and Jerusalem) lie in a vast area of low-lying land called the Great Rift Valley. This fact has been discovered recently with the help of satellite images, that the area around the Dead Sea (Great Rift Valley) has the lowest altitude on Earth. In fact, the lowest point on Earth is the shoreline of the Dead Sea, with an altitude of around 400 meters below sea level.

The Crude oil and The Natural Gases

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾ ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ﴿٣﴾ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ﴿٤﴾ فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ﴿٥﴾

Allaahu.s.w.t. *says in Quran:*

"[Quran Chapter 87]

In the name of God, the Gracious, the Merciful.

1. Praise the Name of your Lord, the Most

High.

2. He who creates and regulates.

3. He who measures and guides.

4. He who produces the pasture.

5. And then turns it into light debris.

[Talal itany]

As we know, petrol forms from the Fossils of plants and animals in the sea. Once these have decayed on the sea bed after millions of years, all that is left are --HydroCarbons--Gaseous and Liquid organic Chemicals-The three elements identified in the first four verses parallel the formation of petroleum.

It is quite likely that the term almaraa, meaning pasture or meadow, refers to the organically-based substances in the formation of petroleum. The second key word in the verse is ahwa, which is used to describe blackish-green, greenish-black, dark or sooty colors. This word is describing the waste plant matter accumulated underground gradually

turning black.

[[[Bitumen , (the Coaltar) is the Residual product from the Gigantic Fractional Distillation of the Crude Petroleum,whereas many useful Chemical substances besides Petrol, Diesel,Aviation Fuel , Naptha , Gasolene ,gaseous bye products like Ethylene,Methylene used,in making Plastics ,and many other things.

Cooking Gas is another major utility for us.]]]

The above two words are supported by a third word, ghuthaan. which is translated as stubble, which refers to plants brought together by waste being collected and dispersed around valleys, rubbish, leaves or foam.

In addition to the connotation of "vomiting out" implied in the word, it may also be translated as "to flood forth vomited matter," and describes the way that the earth "vomits" forth petroleum. In fact, in the light of the formation of Crude-petroleum, the

way it emerges, its foam-like appearance and its color, one can better see with what wisdom were employed the words in the verses.

How is crude oil separated into fractions by fractional distillation?
Crude oil is separated by fractional distillation. Crude oil is heated to vaporize the different hydrocarbons in a tank which is cool at the top and hot at the bottom. The vapours then rise and the different hydrocarbons condense at their specific boiling points, allowing them to be separated.
What is crude oil formed from?

Why does fractional distillation work with crude oil?
Fractional distillation is used to separate crude oil into simpler, more useful mixtures . This method can be used because different hydrocarbons have different boiling points Petroleum, also called crude oil, is a fossil fuel. Like coal and natural gas, petroleum was formed from the remains of ancient marine organisms, such as plants, algae, and bacteria.05-Oct-2018

All Living Creation Consists of Water

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا

مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ

.(-Al Quran-) (21:30)

Allaahu.s.w.t. *says in Quran:*

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe? (21:30)

(-English Sahih Int.-)

In this verse, Allaahu.s.w.t. declares-the water as the basic element of the creation of every living thing. Today, Biology proves that every living thing is made up of cells and these cells consist of 80% cytoplasm, which in simple terms is "water". This might have seemed odd for the people of that time as there was no science to prove it but today, science proves this fact which al-Quran mentioned

They have not estimated Allaahu-s.w.t- His Rightful Estimate; Verily, Allaahu-s.w.t- is All-Strong, All-Mighty. ,Al-Quraan.(22:74)

1400 years ago.

[Al-Quraanu 3:19] The Religion with Allaahu-s.w.t- is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allaahu-s.w.t-, —Allaahu-s.w.t.- is quick to take account. .

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